MEDITATIONS UPON A SEIGE.

By *H.P.*

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TO

The King's moſt Excellent

MAJESTIE.

SYR,

HE remembrance of my ſervice directed me in my Dedication: I thought it reaſon to give you the firſt Fruits of my labours in this kind, to whom I owe all. I cannot think them worth your eye, yet I cannot but with thankfulneſſe acknowledge, that I have had your eare: and it is a ſmall thing for you to

lend me that ſenſe once, that have lent me the other ſo many times. Once I am ſure, the reverence of your ſacred name will get this booke that eſteeme, which in juſtice it ſhould have loſt for being mine. Yet if it may be judg'd by the intention of the Author, either to God, or to the Church, or to your ſelfe, I dare avouch it a good peice. Such as it is, I humbly crave leave to lay it at your feet, and with it my ſelfe, who am

Your *Majeſties*

moſt Humble and Faithfull

Servant and *Chaplaine*,

HUMFREY PEAKE.

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MEDITATION 1.

Upon a Seige in Generall.

A Seige, is when an Enemy ſits down before a Town, or Garriſon, the Aſſaylants reſolved to carry it, and the Defendants to keepe to the utmoſt of their power. Amongſt the many waies of enmity, whereby in a declared Warre men uſe to expreſſe their endeavours to ruine one another; This of a Seige is the ſharpeſt and the ſaddeſt, if we conſider the difficulty both of aſſayling and defending.

The difficulty of aſſayling a well fortified Garriſon is ſuch, that in reaſon a man may well wonder at every paſſage in it: that the Commander ſhould value his men ſo cheape as to put them on upon ſo deſperate an attempt; that he ſhould force them forward when they are averſe,

and drive them into the mouth of danger; wherein he doth foreſee that they muſt periſh, and knowes that though he have their hands he hath not their hearts in that enterpriſe; that the Souldier can be either perſwaded or conſtrained to enter the jawes of Death, and undertake the work, wherein he knowes there is ſcarce one of a hundred that doth not miſcarry: that ſo poore a hope as of the pillage ſhould be a motive ſufficient to draw him on: that the carrying of it at the laſt, ſhould be a ſufficient compenſation for ſo many lives as are uſually laſt in the attempt. The difficulty of defending is full of wonder too, wherein to try the courage and patience of the Defendants are preſented to their view, the power of a whole Army, furniſhed with the inſtruments of Death, and all kind of Weapons and Engines to offend or fright them, ſet down before the Garriſon, confident of their own ſtrength to take it, and commonly well informed of the Defendants ſtrength to hold it, and upon thoſe grounds reſolved to goe through with it. Nor can they poſſibly be ignorant with how much ſhame & diſhonour the Enemy

ſhall recede if he miſcarry? with how much obſtinacy he will contend to perfect it? with how much rage and fury he will conclude if he prevaile in it? After theſe, there offer themſelves likewiſe unto his thoughts the vaſt labour he muſt undergoe to keep it: the danger more then the toyle: the want of ſleep and reſt, the ſcarcity of all things neceſſary to ſupport nature, and to maintaine life: Againſt all which he hath nothing to put into the ballance, but his Conſcience to God, his Loyalty to his Prince and Country, and his Honor in the Enemies repulſe. And truely he that hath theſe hath enough. What good man, for his Conſcience, would not ſacrifice his life, much more endanger it? What Subject, to ſave his Loyalty, would not venture all that worldlings count deare or pretious? eſpecially, where the goodneſſe of his Soveraigne makes his duty double, and ſtrengthens the obligation? What Gentleman or Souldier cannot deſpiſe his ſafety, whileſt he regards his honour? They owe their byrth and breeding to the Peſantrie, that have no ſenſe of it: He that hath the bloud of a true Gentle-

man flowing in his veines, cannot deveſt it though he would; and though ſome private diſcontent may lay it a while aſleep, yet in the pinch of tryall it will rouſe him up, to doe things brave and noble, and worthy of himſelfe, in ſpight of any contrary intention or reſolution. If this faile in any few particulars, they are Muſhromes of a late & ſodaine growth, that beſide the Title and Habit, weare nothing of a Gentleman, or of a Souldier: And ſurely according to the old Maxime, That the paſſive part of Fortitude is the nobleſt; he that rides out a Seige, and gives his Enemy the check, beares away the greateſt honour: though, if the active part of Fortitude in ſervices were to be diſputed, he hath a faire Title too. Such honour they ſhall never want, that with the integrity of an unchangeable reſolution, have devoted themſelves to ſerve their God, their King, their Country and their Fame.

MEDITATION 2.

Of ſtreightning and ſterving the Beſieged.

AFter a generall view, particulars claime their turnes; amongſt which Hunger deſerves to lead in Front, as being the cruelleſt engine whereby to ſubdue the ſtrongeſt reſolutions. In this particular the diſadvantage of the Beſeiger, and the advantage of the Beſeiged, is the intervening of time: Which, where the dangers threaten death, is to be reckoned no ſmall benefit, for thereby wiſdome hath oportunity to mature her deſignes, and to lay all things handſomly for the perfecting her worke: thereby patience growes better arm'd to beare the event, becauſe ſhe hath the leſſe reaſon to complaine that expectation was deceived. The greateſt ſpirits and reſolutions are ſubject to be ſurpriſed, nor is every man ſo much maſter of himſelfe as to call all his ſtrengths about him on a ſodain: but when we have ſeene the clouds a long time in gathering, and the ſtorme grow upon us by ſenſible

and ſlow degrees, he that doth not fit and prepare for the worſt, hath more of heart then of braine, and of courage then diſcretion. It is therfore God's great mercy to us, that in ſo ſharp a tryall as this of famin, men ſhould have the full advantage of preparation, that ſo they may reſolve what beſt becomes a Chriſtian and a loyal Subject. But this ſtorme which comes on ſo ſlowly, falls heavily at laſt; a ſpeedy death by the Sword, or by a bullet, being but a trifle in compariſon of thoſe inſufferable torments which they endure that are pinch't with famine. Examples are plenteous of thoſe that have eaten their own children, nay their own fleſh from their armes; and thoſe that had food in private, have not found oportunity to eate in ſafety, but have had it ſnatch't out of their hands, nay even out of their mouthes by thoſe that have broke in upon them, and they have paid their lives into the bargaine, the price of the concealement. This miſery of a Seige, pinches none more bitterly, then great and populous Cities. whoſe numerous inhabitants make all proviſions quickly ſcarce, ſo ſoone as they are cut off from

ſup-

ſupplies. And God in juſtice many times ſuffers this calamity to fall upon them, that their puniſhment may be the better ſuited to their ſinnes: The noted ſinne of ſuch Cities as boaſt themſelves the Queens and Ladies of their Provinces, is Luxurie and exceſſe of meates and drinkes, which they laviſh out even with pride and vanitie, glorying in the coſt and change of ſtudied delicacies, rak't from all quarters, as much for oſtentation as for uſe; with theſe, the pamper'd body ſwels and growes fat, and is ſtall-fed for wantonneſſe and luſt; that being (too too often) the prime intention of ſuch exceſſe to ſpur dull nature up, and by prepared incentives to kindle that helliſh fire, which Religion teaches us rather to quench by ſtudied temperance and acts of mortification. Now then thou wretched Epicure, whoſe belly hath been thy god, and luxury thy happineſſe, in which thou haſt weltred with ſecuritie, and with contempt of all pious admonitions ſo many yeares; when God hath brought thee to theſe ſtreights, think how much bitterer thy cup will be then other mens, whoſe hearts ſhall not check them with the remem-

brance of thy madd exceſſe, or thy unſatiated luſt. It is gall and wormwood, in the want of foode, to remember how much we have vainly laviſh't both with ſinne and ſhame. It is as daggers ſtab'd into the heart, when the enfeebled body faints and pines, and conſumes and languiſhes without hope of reliefe, to thinke how high 'twas kept before, chiefly for this cauſe; that it might not faile to ſerve us in our lewd delights. Then you deſpiſed the poore, and would not relieve them though you might: now they'l deſpiſe you, and force reliefe from you whether you will or not; nay even that little which is all that you have left for to relieve your ſelves. Then varietie of dainties found no reliſh with you: now you would think your ſelves feaſted with the drieſt cruſt. Then perhaps drunkenneſſe was your habituall ſinne, now you would give all you have but for any thing that were wholſome to quench your thirſt. O! how heavy is the ſcourge, when God thus findes us out in our beloved ſinnes. To ſinne by intemperance is bad at all times; but in the times of warre, when this danger overtakes many,

and

and threatens all, if we think our ſelves obliged to no moderation, to no abatement of our former height, vengeance will reach us at the laſt, and we ſhall fall a ſpectacle to others, of thoſe whom God doth puniſh in the ſame kind they ſinne.

MEDITATION 3.

Of the want of Reſt.

REST is the great refreſhment of decayed nature, whereby ſhe recovers new ſtrength and vigour, after ſhe hath been ſpent and exhauſted by tough labour of the body, by long continued and multiplied dangers, by ſharp and inceſſant cares, by alternate feares and hopes, by the viciſſitudes and revolutions of comforts and diſcontents, which being violent and high in proportion to their cauſes and occaſions, doe afflict the mind, and tyre and decay the ſpirits, as toyle and labour doth the bodie. All which paſſions and perturbations, in a Seige, have commonly their turnes; and thoſe, in ſuch an intenſive height, in ſuch an eminent degree,

gree, as must force us to confesse the causes and occasions to be exceeding sharp from which they flow. By these accidents nature is defrauded of her due, and though she beg rest earnestly (as deeply sensible of the concernment) yet she cannot obtain it. For want of it, she is the lesse able to undergoe those cares of the mind, and those labors of the body, which in these streights abide her. And not only so, but besides, she finds her selfe threatned with feavers, & distempers, and inflammations, through the want of rest, which should concoct those crudities whence they arise; And though she feele the symptomes grow upon her, and know whereto they tend, yet she can have no truce from these incumbrances to compose her selfe (for any fixt or certain time) to sweet and quiet slumbers. All she can get is forc't, catch't now and then by snatches, a man's judgement even then directing him to wish, that he could wake longer, when short slumbers overtake him whether he will or not. And lest those slumbers should not be short enough, from which men haste to rise full of thought, and fore-seen businesse, new occa-

sions

ſions intervene and break in upon him while he ſleeps, that at his firſt awaking he knowes not whether it be ſleep or death that hovers over him, he findes them both ſo like, and both ſo neare together. If his own cares and dangers give him truce, and a ſound judgement tells him that he may reſt ſecure, yet others panick terrors ſhall diſturbe him, whoſe ſhreiks, and cries, and noiſe, and tumult, and unſeaſonable, and diſordered, and indiſcreet recourſe to thoſe, on whom they think their ſafetie doth depend, creates him new unreſt, ſo much more incomportable, as it is cauſleſſe: A guiſe in them far different from their old wont, that uſed to ſleepe till noon, and pleas'd themſelves to languiſh out much more time, then was fitting in the ſloathfull bed; that turned, like a doore upon the hinge, and folded the armes to ſleep, compoſing the body and the mind to further reſt, even then when nature cry'd, it is enough: That call'd in Phyſick to their help, and bought artificiall ſlumbers at coſtly rates, as if to ſurcharge Nature were deſireable, or ſtupefaction were a bleſſing: That taught all the familie (kept in aſervile awe)

awe) to move neither hand, nor foot, nor tongue, untill high noone were come, and the effeminate Lord or wanton Lady did give the word, That now they were pleased to wake. Those pleasing slumbers chang'd to this sad unrest, will teach them what they are, which before they were in mighty danger to forget. And it may teach us all to set our hearts and minds upon that place, where true and uninterrupted rest is to be found. There we shall cease from labour, and no wearinesse shall afflict the body: There we shall cease from perturbations, and no feares nor sorrowes shall afflict the mind. Receive me, ô my God, in thy due time unto thy self, that with thee I may rest for ever, and then what ever my toyle or labour in this life shall be; what ever my feares, and sorrowes, and perturbations, or what ever the effects of them; I shall with an upright heart, and with the best of my endeavours fit my neck to the yoake, and my shoulder to the burden which thou hast apointed for me.

MEDITATION 4.

Of the want of Liberty.

THE desire of Liberty is naturall to every living creature, and by Man, above the reſt, may be the more deſired, by how much more then they, he underſtands the benefit and uſe of it. Reſtraint ſimple in it ſelfe, is juſtly reckoned an affliction, and receives more or leſſe, meaſur'd by the degree. But when it hath concomitant the acceſſe of feares, and dangers, of a higher nature, which every minute may be added unto that affliction, ſuch ungrateſull circumſtances make the reſtraint more greivous, and wind vp the affliction of it to the higheſt pitch. I touch not upon paradoxes; How much liberty a reſolved minde may enjoy in the ſevereſt reſtraint; or how much ſlavery a baſe mind endures with the greateſt liberty: they are ſpeculations beſide our purpoſe, though I would not haue it forgotten, how much a wiſe man may eaſe his burthen by Philoſophicall, or Theologicall helps, which no

man

man can with discretion cast off, nor without impiety neglect. yet a just latitude must be left, for the full resentment of the crosse, lest we should either seeme stupid under God's visitation, when we are the sufferers; or not to value other mens courage and patience to the full worth, when we are spectators. They are observations obvious to ordinary capacities, that men are hereby deprived of their lawfull, and usuall contentments and delights, that health is thereby endangered whilst many are pestered together in a little room, and the very ayre they breathe thereby made more offensive; that the supply of things necessary is debarred, & the besieg'd enforc't to content themselves with what they have, though never so farre short of what were fitting; that all kinde of devotion is disordered and put out of course, and the tranquillitie of minde (from which devotion takes her surest pitch) almost quite lost in such varietie of successive troubles. yet in the recovery of this last, we should above all approve our selves stout assertors of our owne liberty, & vindicate our selves from that wretched captivity, wherby Sathan would by sorrow

enthrall

enthrall us unto ſinne; If my body be confin'd, if my feete be fetter'd, if my hands be manacled; yet if my mind and ſoule be free, I have enough: Free from the baſe vaſſalage to thoſe ſinnes which make me Sathan's ſlave in a diſſolute life, and vitious converſation; free from preſumptuous prophanation, and dareing to doe any act whereby my God, and my religion are diſhonour'd; and the profeſſed enemyes of them both take an occaſion to blaſpheme; free from diſloyalty and treachery unto my King and ſoveraign, to whom I have ſworn my alleigeance, ſo many times! free from the ſurpriſall of violent paſſions, which may blinde my judgment for the time! and leade me into ſuch actions on a ſuddaine, for which I ſhall afterwards condemn my ſelfe, when I am my ſelfe; free from that unhappy flexibleneſſe, and ſoftneſſe of diſpoſition! which may make me yeild to other mens importunities, and comply with them in thoſe wayes which my owne heart condemnes: This freedome if I can keepe I need wiſh no more: and this freedome I am oblig'd to ſtrive for; and to goe no leſſe; I am not ſure to reach it though I endea-

endeavor it: yet I will wiſh it, yet I will pray for it, yet I will greive if I come ſhort of it: and if I can attaine it, I will triumph and glorie in the midſt of my bodily reſtraint, as being much more truely free; then thoſe that have coopt me up.

Meditation 5.

Of the want of oportunity of hearing and ſending unto friends.

MAn's power being finite, his abilities weake, and his time ſhort to provide for himſelfe ſo many things as he ſtands in need of in this life, God hath been therefore gratiouſly pleaſed to lay the common tye of charity upon us all, whereby to make us ready (as we are able) upon all occaſions, to aſſiſt one another. Beſides this generall tye, there is a particular bond of duty betwixt thoſe, whom either nature or divine inſtitution have joyn'd in extraordinary neereneſſe: and it is generally preſum'd of them, that they will willingly aſſiſt thoſe to whom they are ſo related in their diſtreſſes,

distresses, so far as possibly they may. This hope boyes many a man up, when he is ready to sinke under the burden of his afflictions. Now therfore, in the extremity of affliction, to be deprived of the oportunitie to know whether our freinds, whom we most esteem, or on whom we most depend, be alive or dead; of oportunitie to enform them of our distresse, and let them know our condition; of oportunitie to receive releife, or so much as comfort from them; of oportunity to let them know our resolutions, and our immutabilitie to God and goodnesse; must needs be a great greife. And it cuts like a two-edged sword, both wayes: it greives us that we cannot heare from them, and it greives us that they cannot heare from us, whereby they may know the truth, and apprehend things neither better, nor worse, but just as indeed they are: and both those greifes touch them reciprocally; again. For the mind of man suspended in uncertainties enclines to beleive the worst, and oftentimes afflicts it selfe with feares beyond the truth; which (though a vanitie) is not easily shaken off, nor quicklie mastered, no not

in the ſtronger ſex: the more equall ſhould our cenſure be upon the female, whoſe paſſions (uſually more violent) make their feares greater to their own tormenting. Abſence, and ſeparation from freinds is heavy enough, but when all intercourſe of Meſſages or Letters is cut off; when their condition is ſeal'd up in ſilence, and the darke night of utter ignorance clowds every beam of light, that not the leaſt ſpark of knowledg can break through thoſe impediments that are interpoſed, it leaves them for the preſent as mutualy dead to one another. Let the faithfull husband of a good and loving wife, or the tender father of ſweet and duteous children judge of this bitterneſſe. In ſome ſenſe death it ſelf were leſſe then this: for there the ſurviving part only ſhould be ſenſible of the ſorrow: but here both are alike. All the comfort in this caſe is (and that God knowes is very little too) that from the ſeparation and ſilence by death there can be no erturn here in this world: but from this by a ſeige there may and oft-times is: Which to attayne, the ſureſt way is, with meekneſſe and patience to ſubmit unto the wil

of God in this, and in all other tryalls that he shall lay upon us.

Meditation 6.

Of Alarms, True and False.

IN a Seige, the Assailant hath the command of time, to come on when he please, or to make a shew of comming on, when he doth not intend it: The defendant must be still in readinesse, lest he be surprized. How brittle is the condition of humane securitie, when one minutes negligence ruines that, which many moneths vigilance & care was scarce enough to preserve! Neither day nor night can secure us from dangers, or from feares: they threaten us both when we see them, and when we see them not. The Enemie wakes one night, or perhaps one houre of the night to give us an Alarm, and we must wake every night, and every houre of the night, because we doe not know what night, or w^t houre of the night he will attempt us. yet a few by turnes supply that office, and by dividing their watches make the burthen easie: but

when the Alarm comes, and the warning is given, the whole Garrison hastens to armes, and with all speed and diligence prepares for a serious defence, when perhaps the enemy intended but to fright them & having attained his end, goes off, laughing to thinke that he hath created so much trouble unto them, whom at that time he intended not to hurt; yet he resolves, that the beseiged shall heare of him often in the same kind: twice or thrice in a weeke, perhaps twice or thrice in a night: for thus he drives on to his main end, which is to breake the defendant with continued toyle and watching, untill he grow so tame, that he may admit conditions of surrender. During the progresse of these attempts, if at any time the assaylant find the beseiged remisse, he then changes his purpose, and makes his assault in truth, which he intended but for tryall; and therein perhaps proves succesfull beyond his expectation. How much need have we then both in the temporall, and in the spirituall warfare to keepe a strict guard upon ourselves, that the enemie may find no advantage through our neglect? If I be over-

powred

powred it is no ſhame unto me; if I be over-reacht, it is. my negligence I can never anſwer, my miſfortune I may: let me do my part unto the full, and then, though the ſucceſſe ſuit not with my deſires, it ſhall not trouble me. Care, and heede, and vigilance, and attention, are of the eſſence of warre, and it is an indiſcreet levitie, and of a deſperate conſequence, to connive at any overſight in this nature. Military diſcipline, that ſhould be rigid in all things, ſhould be moſt ſevere in this, as drawing with it ſuch an error as can never be repaired. Give the enemie by negligence an advantage but once, and he will not aske a ſecond: or if he doe, he may ſhake hands in folly with him that gave it. Let it be the beſeigers glory to give frequent alarms, let it be the beſeiged's to be provided for them: let it be the aſſailants province to watch his oportunity of advantage, the defendants not to give it. I am ſure the enemie will Alarm me: I am not ſure whether in earneſt, or in jeſt: let me expect the worſt, and provide for it, and beleive firmly there is no other way to be ſecure. Thus reſolved, and

thus provided I ſhall not much need to feare neither when a viſible enemie doth beſeige my body, nor when an inviſible my ſouſe; their alarms are expected to me, their deſignes not unknown, their ſpight not hidden: my centries are ſet, my guards doubled, my ſtrengths in readineſſe, my powers at command: if the enemie come on for tryall, he ſhall find ſmall encouragement; if in truth, he ſhall find ſtrong reſiſtance: the reſt I leave to God, who will either ſo proſper my endeavors, that I ſhall not miſcarrie; or elſe diſpoſe of that diſaſter (which overtakes me without my fault) ſome other way, ſo as, may be both for his glory, and for my good.

MEDITATION 7.

Of Ordnance.

THE ſeverall Armes, and Engines, and Inſtruments both of offence and defence uſed in a Seige, are likewiſe worthy of a diſtinct and a particular view. The uſe of

of

of Ordnance with the beſeigers is to make their battery : for which purpoſe they commonly rayſe workes in the night time where to plant their Canon, that ſo the enemy may not ſee, nor hinder them, untill their workes be finiſhed. If they doe, they are ſure to be impeach't from the Garriſon in the attempt, and to be viſited with their Canon, and to be gall'd with their ſmall ſhot, if they be within musket reach, and to be attempted by ſallies, if the Garriſon be ſtrong enough; Both parts having maintain'd the conteſt, the one to raiſe their works, the other to hinder them, till they be done; at laſt, in ſpight of oppoſition (which though it may retard them for a while, is not enough to hinder them for altogether) the enemy then plants his Canon uſually on ſeverall ſides of the garriſon, and plyes them to make his breach: the defendant having little all that while to doe, becauſe the enemy is almoſt out of reach of danger, the muſket ſhot of the garriſon being uſeleſſe in regard of diſtance, and the Canon unlike to doe any hurt, the Enemies batteries where he plants his Canon commonly being little,

and blinded beſides with trees, of purpoſe, to make his ayme that ſhootes at them more uncertaine. So the Beſeiged languiſhes in this condition; he ſees the buildings of the garriſon beaten about his eares, his walls broken, his works chefly aym'd at, and continually plaid upon to make a breach, and all this while little or nothing he can doe either to hinder the enemy, or to annoy him. If the Enemy either by view of the place, or by information can diſcover what part of the garriſon is weakeſt, there he plies it hotteſt; yet in judging the weakneſſe of a place, it is the advantage of the beſeiged, that the enemy may be deceived in it, he cannot. His charge is therfore during the battery, to conſider all parts of the garriſon well, to fortifie thoſe that are weake, to obſerve where the Canon doth moſt miſchiefe, or is likelieſt to make a breach, and there to make new works, or place his choyceſt engines of offence for ſlaughter and execution, and to that place to aſſigne his ableſt and his ſtouteſt men, that when the enemie ſhall attempt to enter, he may finde ſuch a welcome, as ſhall give lirle encouragement to preſſe forwards.

forwards. It cannot but touch a generous ſpirit with a high indignation, to ſee himſelfe brought to ſuch a condition that he muſt ſuffer all, and can doe nothing to annoy the Enemie: Yet this is the condition of our ſpirituall war-fare; Sathan doth us all the miſcheife that he can, we doe him none at all: and ſurely in the temporall warfare, although in all the harme we doe, or would doe our enemy, one of our ends be to rid our ſelves of the danger and vexation, yet another (in moſt men) is revenge: for which God having left us no place in our conteſt with Satan (his miſerable condition being uncapable of any acceſſe from us) God hath thereby inſtructed us to apply our minds wholly to our owne defence, that ſo in the concluſion we may come off without conſiderable loſſe. In this caſe it is our dutie to conſider adviſedly where our chiefe weakeneſſe lies, and to expect the enemie ſhould there aſſaile us, if we doe not in due time fortifie againſt him: to obſerve heedfullie what hurt the enemie doth us, where, and how we decay, what new dangers grow upon us by the conteſt, and where we find him likelieſt

lieſt to make his entrance, there to plant our cheife ſtrengths to beate him off againe. Be it the temporall, or the ſpirituall warfare, woe be unto me if I know and ſee where my fort is weakeſt, and regard it not; or if I doe not know it becauſe I care not to looke after it; or if mine enemie know it better then my ſelfe; if I ſee and diſcerne my daily decaies, and am not moved at them; or if I diſcern them not becauſe I am wilfullie blinde and will not ſee them. If theſe accuſations lye juſt againſt me, what can ſave me from extreame calamitie, which my owne guilty ſoule, and all the world beſides ſhall ſay falls juſtly on me, becauſe my negligence hath been ſupine, and my obſtinate perſiſting therein extream notorious.

Meditation 8.

Of Granadoes.

A Granadoe is an extraordinarie great Bullet of droſſie iron made hollow, with a ſuzie or neck coming out of one ſide; which ſuzie or neck, is filled with ſeverall mixtures, and

and all the hollow part of the bullet with powder and other thinges combuſtible and violent : it is ſhot out of a mortar-peice ſet in the ground with the mouth upwards, and level'd to mount up into the ayre untill it come juſt over the place at which it was aym'd : upon the diſcharge-ing of it, the mixtures in the fuſie or the neck of the Granadoe is kindled, which burning ſlowely while it mounteth in the ayre, firſt the very weight of it (falling from ſuch a height) breakes through the roofe it falls upon, and the next floore, and makes way before it till it come unto the ground : then the powder encloſed in the hollow part of the bullet, and the other combuſtible things taking fire from the fuzie or neck of the Granadoe, breake the bullet all in peeces, and thoſe peeces, flying every way, endanger all that are neare them ; they breake every thing about them ; teare up the earth beneath them, and if they chance to light upon any thing eaſilie ſuſceptible of fireing, they ſometimes kindle it, and that way endanger the place wherein they fall. They are intended both for terror and for deſtruction ;

deſtruction

deſtruction both of the places and of the perſons whereat they are aymed. And it is of all hands acknowledged, that no engine or inſtrument of warre dothmore miſchief, nor imprints a greater, or a juſter terror. How unhappily witty men are to invent daily new inſtruments of miſchief to one another! Me thinks it ſhould be but a melancholie ſpeculation in a man's ſerious retirement to think, that he could never deviſe any thing to ſave the life of one, and yet he hath deviſed that which hath taken away the lives of thouſands: that he hath been the author of much miſchiefe to them, to whom he never was the authour of any good: that many places curſe his fatall wit, that never had the hap to ſee his face. And however the expediencie of ſuch engines and inſtruments for militarie ſervice may be defended from neceſſitie, yet no man will deny but the neceſſitie is hard which forces men to uſe helps ſo deſtructive to mankinde. Miſerable man! whoſe life ſpunne out unto the longeſt is but ſhort, and is yet encompas't with ſo many kinde of dangers, muſtered together in ſuch hideous ſhapes, threatning to cut it off.

Yet

Yet I confeſſe there is more in the opinion, then in the truth of theſe things to diſquiet us. If I die by a Canon ſhot, or a Granadoe, I die ſodainly, and my paine is quickly at an end; and yet I count it not a ſodaine death in regard of my Soule, becauſe I ſaw the occaſion of my triall coming, and had time enough to prepare my ſelfe before it came, by making my peace with God, and with the world: That granted, how much more wretchedly might I have died in my bed, perhaps languiſhing of a tedious ſickneſſe, till I grew a burthen both to my ſelfe, and all my friends; perhaps rackt and tormented with cruell fits of the ſtone, or of the cholick, or of ſome ulcer in the tender parts, before which I would preferre death a thouſand times, and yet ſhould often wiſh it when I could not have it; perhaps rotting and decaying part by part, with an intolerable ſtench, which neither I my ſelfe, nor any of my freinds, nor thoſe whom hire makes ſtoope to any offices, are able to endure; perhaps ſmitten by the hand of heaven with a contagious infection, which leaves me deſolate in death, with none about me, but thoſe whoſe ſordid avarice

ſtrikeing

ſtrikeing at petty gaine, ſhall make them more readie to ſet me packing for their owne advantage, then to attend me with care and faithfullneſſe in that diſtreſſe. Beſides, he that dies in his bed acquires no honour: he that dies in ſervice doth; if Conſcience and Loyaltie engag'd him to it. Lord, grant me but thy grace to live, whilſt I live, ſo as I ſhould; and I will not wiſh to know when or how I ſhall die; but ſhall reſolve to think that beſt which thou ſhalt ſend, and to welcome it with that contentedneſſe and reſolution which doth become a man, and much more a Chriſtian.

MEDITATION 9.

Of Fire-Balls.

FIRE-Balls made of powder and pitch and turpentine, and ſuch other ſtuffe, are ſhot at a houſe, and where they light they ſtick and burne for a quarter of an houre together, ſometimes longer, and are not to be quench't with water, or any other liquor caſt upon them: the uſuall remedie is to caſt wet skinnes upon

upon them, which (if done in time) doth ſtifle the fire, and ſo put it out. Where thoſe helps are not in readineſſe, they many times doe much miſchiefe in a little time. For nothing is more violent then fire, when it hath got the maſterie, both deſtroying all before it, and endangering them likewiſe very much that come to quench it. How many endeavouring to ſave that out of the ravenous flames which was deare unto them, have loſt themſelves? How many have ſo eſcaped, that it had been little worſe, nay perhaps better for them to have periſhed? Where the effects of it are moſt milde, they are ſad enough, and extreme full of terror, both to the ſufferers, and to the ſpectators too. Nothing is more in a wiſe man's care then to prevent this danger, or to ſuppreſſe it, if it be poſſible, ere it break out too farre. The ordinarie caſualties of peace inſtruct us enough how horrid the effects are which follow ſuch diſaſters: But warre adds ſo much to the horror of them, that here the enemie endeavours to fire ſeverall places at once, to the end that men diſtracted in their cares and feares, may not know which

way

way to turne : And here the usuall helps are more to seeke, whether of men, or meanes to put it out ; the one having work enough in tending their defence, the other being either not provided, or rather not to be got in every place. Hence it comes many times to passe, that all is left a Sacrifice to the mercilesse flames, and they rage without restraint, till they have turned all into ashes and desolation. A ruefull spectacle for a long time after, to every eye that sees it, and on which a man cannot fixe his thoughts, but his heart shall earne, to think how much they suffer'd that were concern'd. From thence how easilie may we transferre our thoughts to that sad day, when the whole world shall burne in flames, and the elements shall melt with fervent heate, and therein not only we, and all that we can call ours shall be lost together, but besides, those flames shall be the forerunners of our greatest tryall, wherein we must give our accompt to an impartiall judge of all our enmities and contestations, of the justnesse of the warres that we have undertaken, of the advised and deliberate injuries and mischiefes that we have done,

during

dureing our enmitie to one another; wherein if the Conſcience doe not acquit us, remaines nothing for us but to be caſt into the fire of hell, the fire that ſhall torment us for ever, and yet not conſume us; the fire from which we muſt hope neither releaſe, nor mitigation; the fire which, though it ſhall have intenſive heate, yet it ſhall have no light, and ſo the darkneſſe ſhall double both the torment, and the terror on us. Who can dwell with this everlaſting fire? Or who can abide theſe continuall burnings? And yet abide we muſt, for eſcape we cannot, unleſſe the Conſcience of a well-led life ſtand up in judgement to pleade for us. Wherein the integritie of an honeſt heart and the ſinceritie of a true endeavour to form our actions according to Gods will revealed in his word, will be our beſt aſſurance. That (we ſhall not neede to doubt) but for Chriſt his ſake it will be accepted; his merits and ſatisfaction abundantly ſupplying what we want. This will create in us a confidence towards God, which being once well ſetled, neither the eternall fire of hell prepared for

the devill and his angells, nor the universall fire which shall consume the World and all things in it, at the last day, nor any accident of fire which may annoy or ruine either our persons, or our estates, or both, here in this world, shall be able to affright us: For even in all these we shall be more then Conquerours through him that loved us.

MEDITATION 10.

Of Shooting Stones.

AMongst other things, the Beseigers sometimes shoote great stones, either in one peice made into the forme of a Bullet, or in great ragged peices, to scatter as they fall. Their use is, either to advance the battery, or to cut off, as it may happen, some of the souldiers in the Garrison. For those purposes their Canon shot, and their Granadoes are more advantageous, but more chargeable: and these added to other helpe to amuse the beseiged

seiged, and to distract them by their varied, and multiplyed dangers. What should we say but that we live in an age fertile in teeming mischeife, and luxuriant in inventing varied wayes of destruction? It were not hyperbolicall to averre that their hearts are as hard, as are the stones they shoote, and as uncapeable of melting or of inteneration. For though the law of armes make it faire to doe any thing in the way of open force that may annoy the enemie, yet no law ever did allow men to engage themselves in a desperate contest, and in declar'd hostilitie, without first weighing unpartially the justnesse of the cause, and the faire grounds they goe upon to be engaged. The neglect of that makes it a murder to him that kills his foe, which he can never answer either to God or man. And in this case, the more active a man is the worse, and the more eager the more wretched, for so his guilt swells higher, and he hath the more to answere for what he doth. Varied inventions to annoy the foe, are but varied sinnes; and he never hurts his enemie, but he more

hurts himſelfe. 'Tis but a deare purchaſe, if I procure other mens ſorrowes, by mine own ſinnes, and to damnifye them in their eſtates, or in their perſons, damn my own ſoule. But that aſſurance, and peace of conſcience which the one party wants, the other lightly hath; and if the beſeiger erre in aſſayling; the beſeiged erres not in defending. Hence they come forth many times the prodigies of patience, and of courage, doing, and ſuffering things beyond beleife; and in the varietie, and change of dangers that beſet them remaine themſelves unchang'd in ſpirit, and reſolution. Multiplyed engines, and inſtruments to aſſaile them are but ſo many ſpurres to whet their diligence, to rowſe up their attention, to quicken their care, to perfect their circumſpection, that nothing on their parts may be wanting to their defence, whom (they are throughly perſwaded) God hath alſo taken into his protection.

MEDITATION II.

Of Poyſoned Bullets.

THoſe that are called poyſoned bullets, are either chawed with mens teeth, or beaten with the ſharp end of a hammer to make them ragged; which where they enter, if they lye any time in the fleſh, preſently rancle, and gangrene, to the endangering of the limbe, and many times of the life. Such accidents in the cure enforce alwayes large and dangerous inciſions, and ſometimes abtruncations, to the great hazard of the patient. We cannot accompt ſuch inventions leſſe then deeply malitious, and finde them moſt frequent amongſt the baſer ſort of people, in whoſe boſome candor and ingenuitie could never finde a harbor. A generous minde when it is forc'd unto it, uſeth to exerciſe a faire and noble enmitie, ſcorning to make advantage of thoſe aſſiſtances which it cannot owne with honor. But a baſe minde climbes to her end by

any means, and deemes nothing unworthy that is prosperous. Any villany is amiable in her eyes, that is successefull, and she thinkes not how, but what she may attayne. We may with envie, in this point reflect upon the honor of the aintient Romans, whose carriage in all hostilitie was so faire, and open, that we may blush to thinke (being convicted of so fowle a difference) it should be said that they were heathens, and we are Christians. They shall one day rise up against us, and condemne us for it, when confusion shall fill our faces, and stop our mouthes, leaveing us nothing to plead in excuse of such fowle play. I cannot hope to winne them from such courses, that are wedded to them; for course dispositions are scarce capeable of culture; nor the base vulgar to be wonne to any thing that is generous. Leaving them therefore on the Lees of that bad liquor wherewith their earthen vessels were so season'd at the first that the taste will never out, I shall endeavor to confirm them in the waies of honor, whose birth and breeding hath made them capeable

of

of ſuch counſells, and their whole carriage and deportment is of the ſame peece. Though I ſcarce thinke they need it, yet I am confident I cannot offend them by it; and I am ſenſible withall, that my taske is the eaſier, and I need ſay the leſſe. Goe on, brave martiall ſpirits, in the purſuite of virtue, and of fame, which you only know how to court and how to winne. The lawrell wreath is your due, and will become you richly, when victorie ſhall finde her ſelfe diſhonor'd to have lent any countenance to your peſantlye oppoſers. They may perhaps commit a rape upon her, and force her for a while, but the juſt clayme and title unto her is yours, and ſhe is but diſhoneſted by ſuch corrivalls. Doubt not but though ſhe abſent her ſelfe a while, ſhe will returne, and loathing their forcid courtſhip which got her but by chance and know not how to keepe her, ſhe will caſt them off againe, and diveſt them of that wrongfull poſſeſſion which they had uſurped. For you ſhe hath treaſur'd up her choyceſt glories, and will not prove coy when you wooe her back, but will

will come, being ſought to, in ſuch noble wayes; and being come, will not depart for ever.

MEDITATION 12.

Of Petarrs.

A Petarre is an Engine faſtned to a Gate, to blow it open, which when it is fired, ſhivers the Gate to peeces, and laies the entrance open to the aſſaylant. The danger on their part, is the coming neare to faſten it, which the beſeiged endeavor by all poſſible meanes to hinder. But be the danger never ſo great, there want not them which will venture, and come on to faſten it, though they be never ſo likely to periſh in the attempt. In the condition of martiall ſervice it is alwayes ſo, that all important actions are full of danger. The way to victorie is ſtor'd with precipices, and death in ſeverall kindes lurking in every corner, nay ſometimes with open face preſented in the

the moſt hideous formes, ſtands awayting them that venture. Honor is ſeldome bought at a cheape price : yet it is not accompted deare where a man doth not part with his conſcience to purchaſe it. He that will liſt himſelfe for the feild, muſt expect the hazard, and reſolve to runne it : for being once enroll'd he can neither goe on with ſafety, nor goe back with honor. And ſure he that cannot deſpiſe danger, was never layd out for a ſouldier. Be the danger what it will, the commands of a Generall are to bé executed not diſputed, and a chearfull and exact obedience beſt becomes a martiall ſpirit. They ſhould not know feare that wage warre : at leaſt they ſhould be able to caſt it out, where judgement tells them that it misbecomes them, and is a hindrance to the perfecting of that worke wherein they are engaged. One timorous man, nay one timorous carriage of one man in an army, many times overthroweth the whole enterpriſe, and drawes many thouſands with him into one common ruine. Sure he that well conſiders it, hath not much to feare, where

where he is ſure either to dye a Martyr, or come off a conquerour; where he ſhall not want honor whilſt he lives, nor peace of conſcience when he dies. Many a man lives too long, that lives with ſhame: but no man dies too ſoone, that dies with honor. What is it that I was borne into the world, and that I live for, but to ſerve my God, my King, and Country with my life, and with my fortunes? And this if I have done, although I die at twenty, I have lived more then he that hath ſpunne out a hundred uſeleſſe yeares. They are not properly ſaid to live, that live but to themſelves, haveing atcheiv'd nothing of goodneſſe, or of glory beyond other men. To have fill'd up the muſter, or made one in the number of an armie for many yeares together, and in all that time to have no name, or note, is worſe then to have been a droane amongſt the Bees; becauſe ſenſe only is their guide, but reaſon ſhould be ours. The weakneſſe of one timorous man doth much miſchiefe, but his example doth a great deale more. And there is nothing wherein it concerns a Generall to be more vigilant,

vigilant, then to find ſuch cowards out, and to caſheire them. A few reſolved men, whom danger cannot daunt, ſhall doe wonders; and a man ſhall ſcarce attempt any thing, which he ſhall not find feiſible with ſuch aſſiſtance. Bequeath feares to women, old men, and children, in whom they are pardonable : in a man they are not : and in a ſouldier leaſt. Yet I would not have raſhneſſe miſtaken in ſtead of valour, nor foole-hardineſſe in ſtead of courage. Fortitude is not blinde, nor a juſt reſolution void of judgement. What he attempts, and why, how he may likelieſt carry it, and when the nick of time is to put on, he hath it all premeditated that is truly valiant. The danger of the enterpriſe comes in but upon the by, and troubles not his thoughts, he reckons it a thing of courſe, which if it ſhould ſtop his ſpeed he would reckon that he did ſtumble at a ſtraw. If any ſuch poore thought ſteale in upon him at unawares, it is but an inmate, that unregarded may ſojourn for a while, but muſt not dwell nor tarry in a noble boſome. For if he once take notice of it, it muſt flie. A well reſol-

reſolved man ſhould know no other feare but the feare of God : and if that leade him into the quarrell, no other feare can beate him off againe ; but he goes on till he arrive (as at his port and haven) either at an honourable death, or a victorious triumph.

Meditation 13.

Of Intelligence.

ONE of the eſſentiall things in the diſcipline of warre, is to have good intelligence from the enemies quarters, what his ſtrengths are, what his weakeneſſes, what his ſtore and proviſions, what his numbers, what his deſignes, what his hopes or feares, what his encombrances : A thing not eaſilie to be learn'd, nor without great expence ; beſides that, the parties to be therein imployed muſt be of tried fidelity, of undaunted reſolutions, and of no meane parts. A ſleight recompence will not countervaile ſuch an undertaking : Nor is it a buſineſſe for one man alone to goe through

through with, but he is uſually forced to take in many to his aſſiſtance, and it is but reaſon they ſhould ſhare in the reward, that ſhare in the worke: Amongſt whom if any one prove falſe, they all miſcarrie, and the action too. They muſt be therefore ſingled out with choice; and a man muſt be very warie whom he boords in ſuch a buſineſſe; For, it is a high point of credulitie to beleeve he will be true to me, whom I endeavor to make falſe where he owes his Faith. Nor are men of ordinarie parts fit to be embarqu'd as the cheife agents in ſuch an affaire. The art of carrying two faces under one hood, and converſing as a freind with them, whom as an enemie he ſtudies to ruine; of corrupting others to betray their truſt, and to tread with him the ſame pathes of danger for advantage (when diſcoverie brings certaine death, and no leſſe certain ſhame) askes a practic'd Machivilian, verſt in all kinde of ſubtleties and guiles, and perfect in diſguiſing his intents. That theſe Arts are honeſt, is more then I dare affirme: yet that they are neceſſarie, in time of warre, is that which moſt men a-

verre

verre. But God helpe us, if that were neceſſarie which were not honeſt. So much I ſhall venture to determine; That he which gaines his Soveraigne intelligence of any thing that may conduce unto his ſafetie, doth but what is honeſt, and that to which he is tyed by the oath of alleigeance: But he that diſcovers his Soveraignes deſignes unto his enemie, or corrupts his Subjects in their Loyaltie, making them, for private gaine, the inſtruments of a publique ruine, is a traytor in the higheſt kinde, and ayming at wicked ends, endeavors to compaſſe them by as unlawfull meanes. Let ſuch men be aſſured, that both a certaine, and a great damnation doth attend them; from which they have leſſe hope than other men to eſcape by repentance, becauſe we doe not find, that God ever gave it unto ſuch a traytor. How miſerable in the meane time is their condition, that bargain their own certain damnation on ſuch tearmes? the danger great, the reward little, the performance doubtfull, the infamy certaine, even with thoſe whom they have ſo baſely ſerv'd, but much more with the other

other party; for even thoſe that moſt court their aſſiſtance, doe hate their perſons, and when their uſe is at an end, caſt off the property with which they acted. If ſordid avarice did not blinde them, they muſt needs ſee, that thoſe which have once falſified their faith, muſt ne're be truſted more; and they that would be once corrupted, muſt ne're be uſed againe. If they faile of their promiſed rewards, with what face can they complaine of others falſhood, that are conſcious of their own? or murmure becauſe their fellowes have deceived them, when they have deceived their Maſter? Poore, and wretched, and diſcontented may they periſh, begging their bread in deſolate places, where they ſhall finde nó hand to relieve them, nor no eye to pitie them, whoſe Faith gold can corrupt, and make them diſloyall to their King and Country. Leaving them to him that will finde them out in their falſhood, we may without offence bewaile our own condition, whoſe greateſt danger is from one another, and that ſo cloſe and ſecret, that it is not eaſily avoided. Suſpition and circumſpection

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are our only helps, which though they be both equally neceſſarie, yet ſuſpition is lyable to conſtruction, and ſcarce thought conſiſtent with the candor of an ingenuous natur. For it is uſually ſaid; Good men doe not miſdoubt that in others, which they would not doe themſelves; and therefore are as tender to wrong other men by ſuſpition, as they would be ſenſible to be ſo wronged themſelves. Truely I ſhould wiſh that ſuſpitions might not be diſcovered till preſumptions growe ſtrong, and begin to neighbour upon proofe; yet in publique concernments I would have them alwaies wakeing, and even then moſt buſie when they are leaſt detected; for ſuſpition quickens obſervation, and obſervation drawes probabilities, and probabilities make conjectures, which by the weight of circumſtances laid together, at length amount to proofes, whereby when we have diſcovered what we ſought, we need not bluſh that they tooke their riſe from ſuch beginings. It is the beſt advantage in this caſe to be quick-ſighted, and quick-ſented, that we may prevent theſe

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treacheries, which being once enacted, can ne're be cur'd.

MEDITATION 14.

Of Battering, or Blowing-up of Magazines.

THE chiefe ſtrength of a Garriſon is their ſtore of powder, and ſhot, and match; if theſe once faile, the Garriſon (though never ſo ſtrong by ſituation, or by art) is no longer tenible. The powder amongſt the reſt, is ſubject to moſt caſualties, and the miſcheife that followes by any miſchance coming to it, both moſt fearefull in the effects, and moſt irrecoverable in the loſſe: for all flyes up in an inſtant, and all remedies come too late to prevent that deſolation which ſuch an accident doth leave behind it. Therefore it is ſafeſt lodged under ground, in ſome battery made every way both on the top, and on the ſides, Canon and Granadoe proofe. Yet the enemy, not ignorant of the advantage to reach that ſtore, learning firſt

where it lyes, (which every workeman that hath been imployed in the garrison cannot but know) takes all his aime that way, and directs all his shot both with his Canon, and with his mortar-peeces to the magazine, as to the center of his hopes. In a word, to destroy that is the assaylant's cheifest care, and to preserve it, the defendants. And surely it must not be accompted a small matter upon which all depends: nor is it sufficiently attended by an ordinary care, which hath an extraordinary concernment. who would not lift hard at that part, which must needs quickly set a period to the whole? The things that are most necessary, and most usefull are most in danger: the rest we can permit unto an enemie, and not grutch him the fruition; because the cheife being mastered the rest will follow upon course. In the preservation of these how many times is providence deceiv'd? how many tymes is all the care, and paines and cost bestow'd to save, and to secure them utterly cast away? and in the twincling of an eye those stores blowne up, which were a long time in pro-

providing, and we reckoned that a long time they ſhould have laſted. Such is the flitting vanitie of all humane hopes, a long time in hatching, and in cheriſhing, but blaſted in an inſtant: much care, and coſt, and toyle to gather that together, which by ſome undreamt of accident vaniſhes of a ſuddaine. No follie therefore ſo great, as to count their fruition certain; or to reckon that our own, which every minute may be taken from us. A wiſe man enjoyes them ſo that he beares alwayes a minde prepar'd to looſe them; and though he have reſolv'd to ſlacken nothing of that fit care which may ſecure them, yet he forgets not that chance overmaſters providence, and unexpected accidents in ſpight of all our care will intervene, to diſturbe our affayres, and elude our expectation. Yet in theſe accidents he reades a higher providence then his own, to which all thoſe things are certaine which are contingent unto us. That providence can never be deceiv'd, ours may, and is. And if we have but patience to waite the event, we ſhall eaſily diſcerne how it formes all things for

the beſt, even thoſe which ſeem'd moſt caſuall in their nature, and moſt bitter for the preſent. It is true, that commonly our affection to theſe things is more, or leſſe, as was the time, and care, and coſt, and paines which were imploy'd about them: for thoſe things we love better, and part with more unwillingly, which are ſet off to our acceptation by ſuch indeerements. Yet when we are conſcious to our ſelves of no neglect in that fitting, though not anxious care, which we did uſe to keepe them, if an unexpected accident, which we could neither probably have foreſeene, nor eaſily have prevented force them out of our hands, we are to reckon that God requires them backe againe, againſt whoſe pleaſure to repine cannot become our duty. Thou ô God that haſt given all, take what thou wilt, take it how, and when thou pleaſeſt, take it in an inſtant, take it when I leaſt ſuſpect it, onely take not my patience from me, nor my obedient ſubmiſſion unto thy bleſſed will, take not my faith from me, whereby I am throughly perſwaded that all my ſufferings ſhall turne to my advantage, nor take

not thy love and mercy from me, which may preſerve my ſoule, however my body or my eſtate miſcarry.

MEDITATION 15.

Of deſtroying Proviſions.

OF how much importance to the lives of the Beſieged their proviſions of foode are, ſtored up for many daies, no man but underſtands. The deſtroying of thoſe proviſions when they are laid in, is likewiſe a maine endeavour of the adverſarie, which, when he doth or can learne where they are ſtor'd, he failes not to attempt. For if thoſe faile, he knowes they cannot hold out: His deſigne therefore is eyther to let in water upon them, if they lie lowe, or to fire or blowe them up, if they lie high, or by any meanes to deſtroy that of a ſuddaine, which ſhould have maintained the Garriſon for many moneths. The Governour's care muſt be to ſecure it where it lies, and to husband it with thrift, that neglect may not laviſh

that in a few, which diſcretion might have drawn out for many monthes. If in theſe things he leave the Souldier to himſelfe, he ſhall finde them, in the generall, addicted to enjoy the preſent, improvident of the future; indulgent to themſelves, ſtudious of eaſe and plenty, averſe to labour, impatient to be ſtinted, and never ſitting down by ſuch conditions, but when they are over-rul'd; What therefore he doth not encline to of himſelfe, he muſt be made by diſcipline; let him feed to day as he may feed to morrow: let him work to day, as he may feed to morrowe: ſpare not his paines where it may ſave his life: bring him to his allowance before it be too late: if his ſtore be not ſafe, let him make it: if by any endeavour of the aſſaylant it be endangered, let him remove it: if it be like to faile by the continuance of the Seige, let him ſpare it: what providence hath laid in, let diſcretion diſpenſe: what wiſedome hath laid up, let diligence preſerve. Let not the enemy without deſtroy, nor the garriſon within conſume what may well be ſaved. Want of foode allwaies pinches, but never ſo

ſharply

ſharply, as when our own hearts tell us, that if we had beene ſo careſull as we ſhould, we had not wanted it. Lord, let me not want diſcretion to moderate my ſelfe at all times, that I may never offend thee by exceſſe! Let me not want judgement to diſcerne the difference of times, to temper my ſelfe more ſtrictly when there is more neede; if I want theſe my ſelfe, let me not want governours and tutors, or overſeers, by whoſe timely providence I may be more ſafe then I had been by my owne; nor let them want ſharpneſſe to diſcerne, nor courage to execute what ſhould be done in ſuch exigencies; nor I, will for to obey them! and then I doubt not, but that in the greateſt ſtraights I ſhall never want bread, or at leaſt never want thy ſupport, who haſt taught me, that man lives not by bread only, but by every word that proceedeth out of the mouth of God.

Meditation 16.

Of Cutting, or Draynıng Waters from a Garriſon.

HUNGER and THIRST are coupled commonly as fellowes, both ſorely annoying the health, and equallie endangering the life of man. Yet of the two, (both naturaliſts, and experience it ſelfe atteſting the ſame) it is confeſt, that thirſt is the ſharper, and the more incomportable. Beſides that the annoyance of unholſome beveridg is more deſtructive, then of unwholſome foode, and the ſad effects of it more ſuddaine, and more pernicious. For many things may be found for food, when cuſtomary proviſions faile, wth though they be not ſo agreeable with our conſtitution, yet they are not contrary in an extream degree, but ſo as even unto them the ſtomack may enure it ſelfe by degrees, and be able in ſome meaſure to beare the change : but if it come once to that paſſe that water cannot be had, all other liquors (of which ſuch

ſuch a proportion may be hoped, as to ſuſtaine life) muſt needs be ſuch, as a ſmall tryall ſhall evince to be deſtructive unto nature. Not to ſpeake of the want of it to dreſſe any kinde of foode, nor of the noyſome ſtench, and inevitable naſtineſſe which follows upon the want of it for other uſes. If therefore the ſpring or rivers that water a garriſon can be dreyned, or cut off, there will need no other ſword to cut the gordian knot of that conteſt. Surely it is not eaſie to conceive but by tryall (which God graunt we never may) how intolerable the torments are which they endure, whoſe bowels are ſhrunke with thirſt, their fleſh dried up, and withered, their inwards flameing with intenſive heate, their hearts, and ſpirits fainting, their tongues cleaving to their drie pallats, the light of their eyes dimm'd, and the whole man flaveſcent and decay'd, and wearied with the drought which he can beare no longer. Civility ſcarce beares the mention of thoſe things, which in ſuch extreames are eagerly hunted after, and greedily drunke off to quench thirſt. Nor is it onely in a

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ſiege that men are ſo oppreſt, in hot ſervices, and cruell battailes, diſputed long and eagerly on both ſides; in long and ſpeedy marches; in neceſſitated journeyes by ſecret, and untroden pathes for feare of enemies men meet the ſame affliction. And when I remember how frequent all theſe are amongſt us in theſe times, and how many men have been brought, by theſe ſeverall meanes, to the very gates of death, if not utterly deſtroyed by extreame thirſt, it makes me apt to thinke that God intends to upbraide us with that infamous, and ſinfull height of drinkeing which hath been ſo univerſally receiv'd, and practiſed among all ſorts of people. It is but juſt that they ſhould want water, that would endure no ſtint in wine; that they that wanton'd in varietie of liquors ſhould want any that is wholſome: that they which drunke continually when they had no thirſt, ſhould thirſt when they have no drinke: that they which inflam'd themſelves willingly by exceſſe, ſhould be enflam'd by drought againſt their wills, for want of a cup of cold water to refreſh their entrailes. Thoſe that

are now moſt deafe to theſe inſtructions, will reſent them moſt deeply then; and their own guilt awakened by their affliction will double their ſorrowes on them, and make that croſſe more heavie unto them then others. Beſides that the habit of drinking makes an unnaturall thirſt, and calls more eagerly for thoſe ſupplies, which being not to be had, make the want more afflictive. A temperate man beares thirſt a great deale better; and is alſo free from thoſe ſecret ſtings of guilt, and hath a ſtronger hope, and better grounded, that God will one way, or other ſend him releaſe. If it come not, yet his accompt is caſt, and he ſubmits unto the will of God: by whoſe ſpeciall favor (no man ever did deny it) in one and the ſame condition of want either of meats, or drinkes; all men do not feele the ſame degree of torment, nor have not the ſame ſharpneſſe of hunger, or of thirſt upon them. God makes the difference where he pleaſes: never without juſt cauſe, alwayes well knowne to him, though ſometimes unknown to us.

Meditation 17.

Of Under-mineing.

WHERE the Trenches without the workes are drie, and the ground not rock, or ſtonie, on which the Garriſon ſtands, it is an uſuall practice to under-mine, and when they have brought the Mine unto the Works, to blow it up with powder. The endeavour of the beſeiged is to find out the practice (for which they have certaine proofes) to marke which way they worke, and counter-mine them. What in open view cannot be attempted, ſeems to be undertaken with more ſafety under ground. Yet no ſooner is a new way found out to annoy, then new waies are found out on the other ſide to prevent that annoyance: God having made man as ingenious to invent things for his owne defence, as to doe miſchiefe. And it is well provided for humane ſafetie, that where malice hath a ſword, innocence ſhould have a buckler; and where the aſ-

ſaylant

laylant may infeſt, the defendant may not want a cure. Wherein it is juſt with God that the miſcheife of the firſt mover ſhould fall ſometimes upon his own head, and he be caught in his own craft, and taken in his own ſnare; that a Myne ſhould by a counter-Myne be brought to nothing, and not only their labour loſt that wrought in it, but many times their perſons too. Such are the hazards of theſe attempts, which yet cannot deterre the undertakers from adventuring. But it is no news to ſee deſperate gameſters wage great ſtakes, and ventrous Merchants engage themſelves farre, when they are come to ſuch a ſtate that a ſmall advenrure cannot keepe them up. It is the higheſt part of wiſedome to weigh things well at firſt, whileſt yet a man is free, and hath as full power of himſelfe, as he can wiſh; many a man hath wiſht that he could have gone back, when it hath been too late; and hath repented in vaine his raſh engageing of himſelfe to thoſe dangers, which perhaps he had never known if he had not tried. In the bowels of the earth he that digges out new waies, and

through

through that covert darkneſſe makes his paſſage, muſt not wonder to meete with accidents to which he is a ſtranger, and thoſe ſuch as doe bring dangers with them, for which he could provide no remedie, becauſe he did not expect them. In thoſe cavernes, what more uſuall then ſuddain eruptions of waters, ſomtimes in great aboundance; then ſtrange and malignant ſulphureous vapors, which ſuffocate the ſpirits, and prove ſuddainlie mortall to thoſe that meete them in ſo pent a paſſage? Many have gone into thoſe Mines as to their graves, and have come out no more; the very place it ſelfe, without any perſon to annoy them, proving their Sepulchre. Yet few can be perſwaded that they dig their owne graves, but (carried on with rage and with deſire) promiſe themſelves a ſafe returne from thence, where death in more then one ſhape doth attend them. He needes no goade or ſpurre that is prickt on by avarice, by envie, or ambition, by ſpleene or malice, or any of thoſe vices which in the weakeſt mindes take greateſt hold, and blind the judgement ſo, that it cannot

not iuſtly weigh what it doth undertake. Hence it is that they preſſe on to danger after danger, and cannot reſt or ſtop, till they have tried all the waies either above ground or under, which may leade unto their ends. Nor doe they at all conſider how full they are of hazard, or how ſinfull, but how neceſſarie for their deſignes, which they reſolve to carrie (if it be poſſible) although both ſoule and body periſh in the attempt. Lord, keepe us from the maſterie of theſe vices, which drive men over all precipices into deſtruction! and let us ſo conſcientiouſly weigh that which we undertake, that whether we live, or die in the attempt, we may be thine, and no danger, no not all the dangers of this life be able to ſeparate our ſoules from thee!

MEDITATION 18.

Of entering a Breach.

THE entering of a breach, is of all the ſervices in warre the moſt deſperate: for it is the entering upon the mouth of the Canon, upon the muzle of the musket, upon the point of the pike, beſides traynes of powder to be expected from beneath, and ſhowres of ſtones, and bullets from above, with the mortall ſtroake of the bill or halbert when they come within the reach, and the carbyne and piſtol, and pole-axe ſtanding at the receipt, if they breake through the reſt: inſomuch that it ſeemes almoſt a miracle any man ſhould eſcape that comes on with the firſt, till multitude (oppreſſing, and tireing the defendants) have made the paſſage both more ſafe and eaſie. Yet after all this loſſe many times the attempt miſcarries, when the defendant perceiving where the breach was likely to be made, hath raiſed new

new works within, and ſo beates the aſſaylant off with no ſmall detriment. How hard and deſperate are the ſervices which avarice, and ambition, and ſtomack, we may ſay (but too often) which the world and the devill puts us on upon! and yet how chearefully, how reſolvedly doe we undergoe them! How faire, and eaſie, how ſafe and ſecure thoſe that God puts us on upon, and yet how hardly are we drawen on, and how ſoone doe we recoyle! How few are they that venture their eſtates, their lives, or limbes to ſave their Conſciences? or that are willing to endanger themſelves to ſerve their God? A better Maſter I am ſure we cannot ſerve; whoſe commands are more juſt, whoſe ends are more noble, whoſe rewards are more certaine, whoſe acceptation of our endeavours is more gratious, whoſe love to us is more unchangeable, whoſe care of us is greater, whoſe protection is more ſafe, or whoſe ſervice is more honourable. Yet not only danger, but the very ſhadow of danger ſtaggers us in our obedience towards him. Full we are of delaies and of excuſes; cold and

timorous and doubtfull, and full of ſcruples: One while a beame, another while a mote is in our eyes, and they cannot be caſt out: one while we ſtumble at a block, another while at a ſtraw, and cannot be got forwards: after much ſpurring on, if we begin, we ſtraight grow faint and wearie: every diſcouragement puts us off againe, and makes us looke back after we have put our hands unto the Plough. It is eaſie to inferre that our affection unto God and goodneſſe, is leſſe then to theſe worldly things, when we may have them, and yet will not buy them at a farre eaſier rate. If my tie to God were not greater, my ſinne were leſſe; now my fault is double, that where I owe more, I pay leſſe; and where I owe leſſe, I pay more. Yet I would not be underſtood, as if I went about to diſcourage a Souldier in his obedience to his commander ſet over him by his Prince, ſo long as he continues loyall to him that placed him; the Souldiers obedience (be the danger what it will) cannot be too chearefull, too punctuall, or too reſolved. Yet God muſt not be for-

gotten

gotten to whom our obedience is due in the first place. I am sure he cannot erre in his cõmands, but all men may : What he requires is ever *just* and lawfull; they may (and doe require somtimes) that which is otherwise. Shall every man be judge then of his Superiors commands, and take upon him to dispute them, or suspend his obedience till he be satisfied? farre be that from my thoughts; neither the rules of policie, nor of divinitie allow it. In things not simply, indisputably, and manifestly evill, they must be obeyed, and that without disputing : wherein if they should erre that doe obey, being put on that which were not lawfull, God would require it at their Superiours hands, which did not weigh with judgement what they did command; but not at theirs, whose dutie was obedience. Our obedience to God can admit no exception, and yet we halt in that a great deale more : But a weake eye may discern the fountaine of this difference. A corporall, a visible, a sensible, a present punishment which may be inflicted doth over-awe us, when we neglect the execution of their commands

whom a Prince hath ſet over us: And the diſcipline of warre requires that it be rigorouſly inflicted, leſt that diſobedience be drawne into example; but the puniſhment of our diſobedience to God being inviſible, and the time uncertaine when it ſhall be inflicted, encourages fond men to be over-indulgent to themſelves, when they ſee they cannot ſerve God but with loſſe and danger. Such are we all, if God leave us to our ſelves, cold for the moſt part in his cauſe, though forwards, and ſtowte enough in other things.

MEDITATION 19.

Of ſcaling-Ladders.

TO mount up the Works, whether they ſtorme with, or without a breach, is on the aſſaylants part, an atchievement for men of no mean reſolutions: For when it comes to that pinch the annoyances of great and ſmall ſhot grow hot and thick, the pike, and the

the bill, and the sword are not idle, every stone is mov'd by the defendants that may retard the worke, or put it back. The ladder hath not more rounds, then the whole worke hath steppes of danger from the first unto the last. Yet this slow matureing of their hopes, bought at such a vast expense of blood, and cost, men are content with patience to expect. Lord, what a ticeing bayt is golden hope! how unwillingly are men brought to lay it downe? how small a glimpse of it gives them full high content? how easily they beleive, that all things tend that way which they would have them? how apt are they to boast the little they have done, whilst they utterly forget the much that is behinde? No wings are swifter then the wings of hope, which measure the greatest distances, and overcome the forest heights, and seize the richest preyes even in an instant. Difficultie is a trifle, & danger is a toy before her: she knowes no limits, but desire; & whatever that fancies, or fastens on, she reckons it her own. But such hastie teemers many times bring forth blind

whelpes. Golden dreaimes doe not fill wakeing purſes. The anchor of hope doth not alwaies find firme ground to faſten on; nor doth it alwaies take, though the ground ſerve. Both pietie, and prudence muſt attend it if hope make us not aſhamed: for ſucceſſe it ſelfe cannot take off the diſparagement of that deſigne, which was ill layd. Not what may come to paſſe, but in probability what will, is the wiſe mans rule: and then he reckons too, that the gaine muſt countervaile the hazard, and that he will not pay more for the purchaſe then it is worth: above all, that he will not caſt his ſoule into the ſcale, nor his conſcience into the bargaine, nor venture himſelfe, nor his men into thoſe dangers, wherein they cannot hope for God's aſſiſtance. Theſe things firſt weigh'd, though he give his hope the wing, yet he lets her flie but at command. This makes him ſpeed ſo well, whilſt other wanton gamſters, after their large promiſes unto themſelves, and their vaine braggs to others, carry nothing home with them out of the feild, but ſhame, and diſcontent.

MEDITATION 20.

Of Trenches and Batteries.

IF the Aſſaylant intend not a ſuddaine ſtorme, then he caſts up Trenches to ſecure his men, and raiſes batteries to plant his ordnance, from whence they may play upon the garriſon with more advantage. In the trenches the beſeiged can annoy him leſſe: from the batteries he can annoy them more: and both parts are equally in his thoughts, as well to preſerve his owne men, as to deſtroy the enemy. Indeed the great maſters of warre have determined that it more concernes a Generall to ſave one of his owne men, then to deſtroy ten of the enemies: And if they be veterane bands, and tried ſouldiers, the reaſons are apparent: their approv'd fidelitie, and affection to their leader, their courage and valour diſcover'd by many trialls, their judgment to know in ſervice what ſhould be done, and their readineſſe to doe, ſpringing from uſe and exerciſe,

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ſets the price upon them. If they periſh and miſcarrie, though thoſe that ſhall be liſted in their roomes may have as much ſpirit and courage, as much faith and honeſtie, yet their Leader cannot have ſo much confidence of them till he have tried them: beſides that their knowledg, and activitie for ſervice muſt be a worke of time. Adde to theſe that nothing can be more pernicious to a Commander, then to have it reported, and beleived of him that he values his Souldiers cheape, and cares not how many of them he caſts raſhly away in any deſperate imployment. It is but juſt that he ſhould want ſouldiers when he needs them, that will not cheriſh and ſpare them when he hath them: make but their hearts your owne, and you ſhall not need to feare that you ſhall want their hands. Juſt as they thinke they are eſteemed they make their returne, and he muſt never hope to have their ſervice, that doth not ſeeme carefull both of their ſafety, and their accommodation. To provide well for the deſtruction of the enemy, and to order and contrive all things for the beſt advantage for the perfecting

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of that worke, is a noble care, and well becoming a Commander: but they ſeeme things inconſiſtent, to be carefull to deſtroy the enemie, and to be careleſſe to preſerve his own, without which the enemie can never be deſtroy'd. And in the long proceſſe of a warre, he that in every new action or expedition is put to uſe new men, becauſe his old are loſt, in probabilitie, if he ſucceed in one action ſhall miſcarie in many; and if he perfect his worke at laſt to his deſire, he ſhall owe it more to fortune, then to prudence, as having gone againſt the Principles of warre, and reaſon. Nor muſt he ever hope to be liſted amongſt great names in after-times which carries a buſineſſe with ſo great a loſſe, that he hath ſcarce any of his ſoudiers left, to ſhare with him in the ſucceſſe; that ſhar'd in the firſt undertakeing. Protection, is the firſt, and greateſt thing expected from a leader, and he wrongs both himſelfe, and all his undertakeings, which doeth not ſtudie to make that vertue ſo conſpicuous, that thereby he may both endeare his own, and allure other men unto his ſervice. It is a noble

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and a brave approach to the divine nature, and makes men like to God, whoſe glory it is to keepe them ſafe that have given up their names to him, and to provide ſo that none of them may periſh, nor any man be able to take them out of his hands.

Meditation 21.

Of Hills and Rocks.

SUCH places as are naturally either ſtonie or mountainous, are eaſilieſt made tenible, and fitteſt to plant a Garriſon: for in ſuch places the acceſſe is difficult, the aſcent diſadvantageous, the undermining ſome times impoſſible, and in all theſe reſpects, the defence both more eaſie, and more certaine. And trulie it is no wonder to finde, that nature ſhould out-doe art, and ſuch a pettie circumſtance as the ſituation of a place advantage a buſineſſe more, then humane induſtrie. Indeed Art perfects nature, and ſome ſmall addition it may make, where ſhe finds the moſt

moſt materiall parts of the worke readie done to her hand : but if God, and nature (ſubordinate to him, working all things acording to the good pleaſure of his will) did not in moſt things provide better for us, then we can for our ſelves, we ſhould ſoone perceive that Art were beggerly, and humane induſtrie a toy, for the effecting of ſuch mightie workes as we confidently propound unto our ſelves, and hope to carrie. How often we have found our ſelves in theſe things deceiv'd, how often we have come off with ſhame, and loſſe, and miſcarried in our undertakeings, none of us but remember. The vanitie of dareing much many are guilty of, and it hath been their puniſhment to find by tryall that they attempted things beyond their ſtrength. To follow nature as a guide, and tread heedfully in thoſe ſteppes wherein ſhe goes before us, and hath prepar'd the way for our atcheivements, not arrogateing, or aſcribeing too much to our owne art, and induſtrie, nor ſwelling our hopes too high when their foundation is but ſandie, is a ſafe rule, which they that heedfully obſerve

obſerve, ſeldome miſcarrie. It is a great ingratitude, not to acknowledge the helps and advantages of buſineſſe that Nature lends us; and not to uſe them is not to acknowledge them. But neceſſitie (a good ſchoolemiſtreſſe, though a ſharpe one) enforces us to uſe them; and when we have us'd them, the world ſees how much we owe for them, though we would diſſemble it. It is Gods wiſdome ſo to provide, that in great undertakings, and in ſore diſtreſſes, the leaſt part of mans ſafetie ſhould come from himſelfe, who being the ſearcher of the heart knowes full well, how apt we are to arrogate too much unto our ſelves, and how loath to impart the glory of an action to any ſecond cauſes. Nothing more neceſſary then to beate downe that pride: and that is done no way better then when it is made viſible to ſenſe, ſo that he that runnes may reade it, how much Nature (God's great vicegerent) hath contributed to thoſe works, whereof vaine man aſſumes the glory to himſelfe. Lord, ſo direct me in all worldly things (thoſe eſpecially that concerne my owne ſafetie, and defenſe, with o-

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ther mens) that I may never neglect any thing which art or induſtry may adde to perfect nature: yet withall that I may in all humilitie acknowledg what helpes thou the God of nature doeſt afford me, that I may thereby make thy glory the more, though mine owne be the leſſe.

MEDITATION 22.

Of Motes.

A Mote large and deepe, fed with naturall ſprings, is one of the beſt defences to a Garriſon: for many things concurre to make it difficult to be paſſed over: the uncertaintie of the depth in ſeverall places, the ſlipperineſſe of the footing, the mud in the bottom, the precipicies of the banks, beſides the ſtrengths planted on the other ſide, to impeach both the entering and the landing. If boates, or bridges be put over, they are eaſilie broke or ſunke. Horſes are as eaſilie diſordered, and not eaſilie managed, or commanded in ſuch an onſet: and the wading of foote, above the reſt moſt hopeleſſe, and moſt deſperate. Every ſlip brings

brings almoſt certain death, and there is almoſt as much danger from the water beneath, as from the enemie above. Water is the emblém of trouble, and in ſuch attempts men have both the ſhadow and the ſubſtance before their eyes, both the type, and the affliction typified at once before them. But what is it which induſtrie and courage doth not perſwade it ſelfe that it may overcome? Sure it hath overcome ſo many difficulties, and effected things ſo ſtrange, and ſo unlikelie, as have ſcarce found beleife, when they have been acted. If the cauſe be good, and the attempt juſt, wherein men may hope God's aſſiſtance ſhall not be wanting to them, it is their glory not to deale with a ſlack hand; but both in aſſaulting and defending to acquit themſelves like men, remembring their dutie and their obligations. 'Tis a ſad ſpectacle in ſuch an onſet, to ſee how many men miſcarrie on both ſides, and in how many ſorts: but tender pitie can have no place in ſuch extremities. After the ſervice done, it may perhaps not misbecome a Souldier to ſhed a teare over a noble enemie, whoſe gallant carriage

carriage in the action forced a kind of envie and esteeme even from the very foe (for it is the power of vertue, even there to winne applause, where it doth most mischeif, and to gain their approbation, who are most damnified by it). yet dureing the time of action, pitie must have no place in a martiall breast; nor can it become a souldier to thinke what he hath done, how sadde, how cruell, how hideous, how universall a destruction he hath made, how many, or how gallant men he hath cut off, till danger give him breath, and action allow him truce from execution, and securitie afford him leasure to entertain those speculatious. Then let him put on pitie, and it shall not misbecome him; let him sheath his sword, and sound his retreat, and set a period to his rage and spare those in cold bloud whom he is not enforc'd to kill. If he have provided both for his present, and his future safetie, we can expect no more, and pity takes place in him too soone, if he provide for lesse. He shall never acquit himselfe in point of discretion, which hath spar'd them that afterwards may ruine him,

him; nor he in point of honour, who hath cruelly butcher'd them, that could not hurt him. The eye muſt not ſee their wounds, nor the eare heare their groanes, nor the heart pitie their diſtreſſes, which fall in the heate of conteſtation, whilſt yet the fortune of the enterpriſe hangs in ſuſpenſe, and the controverſie is undecided. All that while valour ſtirres up valor, and courage provokes courage, and the eagerneſſe of oppoſing whets the eagerneſſe of defending, and thoſe that decline no danger, nor ſpare no labour whilſt they ſtrive to winne, teach the enemie to ſpare no labour, nor decline no danger for to keep his fort. To drown them, to ſhoote them, to blow them up, to knock them down, mangle, and diſmember them, any way to force them back, or diſable them from coming on, is all his care; and he cares not which way he doth it, ſo he can doe it at all. When all is done, he will not envie him (that did deſerve it) the acknowledgment of a brave aſſault, of a gallant onſet; nor the enemie him, of a ſtout repulſe, and a reſolv'd defence. For thoſe that miſcarried, then

then comes in pitty too, although too late; too late I meane for the partie pittied to receive any benefit, more then a ſprinkling of honour upon his aſhes, and the crowning his memory with a faire report. Such are the ſadde enforcements of bloudie warre, unfit to be committed to their managing in whoſe tender boſomes compaſſion is known to dwell, or pittie to make an eaſie entrance.

MEDITATION 23.

Of Fortifying.

HERE Nature hath done little, Art and Induſtrie muſt doe the more to make a place ſtrong. Waters muſt be drawn (if it be poſſible) about the works, where they were not before. The works muſt be rayſ'd high, and made thick and deepe. The batteries muſt be made at a convenient diſtance, that they may ſcowre the trenches. An equall Care muſt be had in all, that the ſouldiers in the garriſon, may both with eaſe annoy the enemie without, and him-

selfe be safe within from their annoyance. The thought of cost or trouble are in this case to be lay'd aside, for these things are not to be done as they should, without a vast charge. They may be justly reckoned amongst workes of magnificence, wherein men are to be guided by their honour, not their expence, and to consider how the work may be done most exactly, not most cheape. Sordid avarice, of all men, doth least become a souldier, and he to whom his honor is not dearer then his advantage, was in an unluckie minute trusted with these imployments. They are not without much caution to be entertain'd that make the warre a trade, and have an eye upon the raysing of a fortune by their undertakings. Pettye sparings many times bring great mischeifs, and a litle sav'd proves a great deale lost. They have commonly but narrow minds, that desire to have large purses: for how should they venture much, that are willing to spend nothing? I confesse I have not often known a truely valiant spirit hidebound, or covetous: they rather encline unto the other extreame, and lavish madly,

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what they get easily. But for their own particular let it be as it may, questionlesse for the publique good it were better, that a souldier should be prodigall, then covetous: though he beares away the palme, that knowes both where to spend, and how to spare. And let him spare, in these occasions, no more his souldiers paines, then his own purse. When the fortification is finished they may be allow'd their ease; but till then, they must be encouraged that are willing, and forced that are unwilling to undergoe their taske. Yet I remember it was a maine part of the Roman discipline (who did wonders in warre above all other people) never to let the common souldier rust in sloth, and idlenesse. If the warre found them no imployment, they kept them exercis'd in making cawsewayes, and bridges, and aqueducts, and raysing towers, and bulwarks, in forraging the countryes, and bringing in provisions for store before they needed them: whereby they did not only much advance their maine designes, and prevent many mutinies (which sloth and idlenesse use to breed (but be-

ſides (which was their cheifeſt aime) they hardned the ſouldier to endure, and made him patient of labour, that when an extrordinary occaſion of tryall came, he could goe through with that, under which other men did uſually faint, and ſinke. It is an error in diſcipline, by all meanes to be rooted out of the ſouldiers minde, that his worke is but to fight; and that he muſt be maintayn'd many monthes uſeleſſe and idle, for one dayes ſervice; and for that daies ſervice too, he is become more unfiting by his ſloath and idleneſſe. If this could be cur'd. I ſhould make little doubt, but that they which doe nothing now might doe much, and they which doe little, might doe more. Yet when they doe what they can, aſſiſtance muſt be taken in upon the Commanders charge, that under many hands the worke may goe on apace: for in fortifying ſpeed is of great concernment, it being the height of honor to have ſuch a work fiiniſh't, before the enemie know that it was undertaken. If he have inkling of it, it is to be expected that he will doe all he can to hinder it: and all the

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Governours coſt, and ſouldiers paines is vtterly caſt away, if that be not prevented. Here therefore he muſt clap on both wings and ſpurres, and ſpread all his ſailes to catch a faire gale, whilſt occaſion laſts, that within his works finiſh't unto his mind, he and his may ride as in a harbour ſecure and quiet.

MEDITATION 24.

Of Palliſadoes.

PALLISADOES are flat ſtakes driven three or foure foote deepe into the earth, and made ſharp at the top; and they have ſomtimes ſpikes of iron driven through neere the toppe, or turned back againe like hookes to catch off their apparell that would climbe over them: they are driven in ſome of them into the earth on the outſide of a mote, where they ſtand upright like a pale round about the mote, ſome of them into the ſides of the workes and batteries in a continued rowe with the points outwards; and where the workes

are high, there is a double rowe of them, to hinder the enemie from clymbing up when he comes to ſtorme, and to beare off the ſcaleing ladders from the workes. For theſe, as for other occaſions, it is eaſilie diſcern'd. that of all other trades Carpenters, and ſmithes are eſſentiall to a garriſon, it cannot ſubſiſt without them. Which they know ſo well, that they value their labours accordingly, and ſet moſt exceſſive rates upon thoſe that are moſt neceſſitated for to uſe them. A baſe, and wicked practice, though very common, and which ſavours little of a man, leſſe of a chriſtian. Humanitie teaches men to ſhew a chearefullneſſe to help in the time of need: and charitie, to afford that helpe at eaſier rates then at other times, and to conſider, not ſo much the neede men have of our aſſiſtance, as the ill condition they are in to buy it at too high a price. But we ſing theſe leſſons unto them, whoſe eares are deafe to counſaile, their breaſts meere ſtrangers to compaſſion, and their rude mindes uncapeable of civill, or of ſacred culture. Artiſans, and mechanicks have commonly

a genius by themſelves quite of another ayre from other men, and you ſhall not find amongſt them one of a thouſand, varying in diſpoſition from his fellow, or made (in the leaſt degree that can be imagin'd) of a better mould. Their eyes are all fixt upon their profit, and you ſhall not drive them from their hold, or make them turne one haires breadth from their bias, to doe any thing out of pittie, or out of conſcience. A true ſouldier cannot converſe with them without indignation: for then him, nothing is more generous, then them, nothing more baſe. And that may well be reckoned one of the miſeries of warre, that neceſſitie ſhould enforce a noble ſpirit to take their aſſiſtance, which he can neither want with ſafetie, nor have for reaſon. And, which muſt needs trouble him more, he hath not that refuge left, to cudgell them into manners, or beate ſenſe into them: for if he once doe ſo, the firſt opportunitie they have to depart, he heares of them no more, but hath his buſineſſe left in the ſuddes, when it concernes him moſt to have it finiſhed. But it is the wiſdom of

a Commander not to ſee what he cannot helpe, and not to check at thoſe diſtaſtes, which after a conteſt he ſhall be forced to ſwallow upon worſe conditions. Scorne, and neglect are the beſt fenſe againſt theſe annoyances, and a reſolution not to let his undertakings ſtand, how ever unreaſonable, or unconſcionable they be, in demanding exceſſive rates, or in their ſloathfull doing of the worke whom he is conſtrayn'd to uſe. Their ſinne be to themſelves, his patience is his honor, which triumphs over their unworthineſſe, and will carrie him without perturbation to his noble ends, in ſpight of all diſcouragements from them, which can never doe him wrong, becauſe they never come unexpected.

MEDITATION 25.

Of Centries.

THE Centries office is to looke to every part of the coaſt, and give notice if the enemie approach, or any ſtranger or ſuſpected perſon

ſon: and when he comes neere to queſtion him, and to ſtay him, or to ſhoote at him, and give warning to the garriſon. To this purpoſe he is ſet on a tower, or a batterie, the places moſt advantageous from whence he may diſcover any thing: Other Centries placed at the doores or entrances into a Governours, or a Commanders lodging, are rather growen matter of ſtate, and forme, then of concernment. It is an office of much conſequence, and a high degree of truſt, and ſuch a one as upon which depends the whole good of the garriſon; wherein a litle negligence may doe much miſcheife. He ſupplies the place of the eye in the naturall bodie, which if it be aſleepe when it ſhould wake, the neglect may prove pernicious, and irrecoverable. It is therfore well provided in the way of diſcipline, that the puniſhment of ſuch offenders ſhould be ſevere, ſometimes no leſſe than death; becauſe the lives of ſo many doe depend upon it. And truly a diſcreet man may think himſelfe rather honoured then burthened in this office, and ſhould need no ſpurre to quicken him to the diſcharge

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of it. Nature it ſelfe inſtructs everie man ſo farre in the concernments of it, that he undergoes it for the moſt part, with much cheerfullneſſe, and much fidelitie: for he knowes, that if he doe not take his turne to wake whilſt others ſleepe, he muſt not ſleepe whilſt others wake; if he be not willing to looke out for other mens ſafetie, why ſhould other men looke out for his? God hath in wiſedom provided, that all men ſhould need theſe offices, to make them the more willing to undergoe them. When, or from whence, or by what meanes the enemie will attempt us, we cannot tell: perhaps by day, perhaps by night, perhaps from ſuch a quarter where we do leaſt ſuſpect him; perhaps in troops, or with united ſtrengths, perhaps alone upon particular deſigne: a carefull watch to diſcover all, makes men to feare nothing. The danger is to be ſurpriz'd, to be found unprovided, and taken in diſorder, and unreadineſſe; thereupon followes confuſion, and where that leades, deſtruction for the moſt part followes after. To be forewarn'd of approaching dangers is the life of ſafetie: if I miſcarrie becauſe

cauſe the watchman warns me not, the ſin is his; if after he hath warn'd me, the ſinne is mine: in this caſe my blood falls upon mine own head, in that on his. Which ſince it holds for an undoubted truth, as well in ſpirituall, as in temporall dangers, in how ſad a condition muſt the moſt of us needs thinke our ſelves to be, who have ſo often turn'd a deafe eare unto the ſpirituall charmer, and being warn'd of thoſe dangerous enemies that lie in wayte for our ſoules, and of their frequent attempts to doe us miſcheife, yet ſleepe in ſecuritie, and will not be drawen off from our ſenſuall, and worldly pleaſures, and delights to ſave our poore ſoules from utter periſhing? But what ſhall we ſay? the glory of the whole worke muſt be almightie God's: he muſt give the Seer, the ſpirituall watchman grace for to diſcharge his dutie, and give us warning: and he muſt give us grace to take that warning, when it is given us. Let us therefore make it our daily requeſt to God, that they may never be wanting unto us, nor we wanting to our ſelves, they that are entruſted with that office in diſcover-

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ing, nor we in avoyding thoſe dangers, which may bring certaine ruine and deſtruction, either to ſoule, or body.

MEDITATION 26.

Of Guards.

THE Guards are to ſecond the Centries upon all occaſions, either by their united ſtrength, if there be occaſion for them to interpoſe, or by a more ſtrict examination of any perſon, that is tranſmitted to them as ſuſpected. They are kept night, and day, and releived, as the Centries, by turnes; He that hath the charge of the Guard in the night time, is to walke the round at times: and to ſee that the Guard tend in their places with their armes in readineſſe, and the Centrie be not out of his ſtation, nor found ſleeping. How brittle a point is man's ſafetie? and upon how many tickle points it hangs? One neglect is enough to ruine us, many cares ſcarce enough to ſave us: in

in a minute comes a miſcheiſe without cure, and robbes us of the fruit of that vigilance, and circumſpection, that had been kept erect for many monthes together. The life of man were hardly worth the anxieties, and cares that goe to the keeping of it: and many men would give the world cauſe to beleive they thinke ſo, but that their honor lies at ſtake with it, and with that their conſcience, more pretious to them by much oddes then life can be. To be conſcious of the leaſt degree of neglect, whereby all theſe may be ſhipwrackt together muſt needs trouble a good man, and you ſhall not find him liable to that accuſation. When his own ſafety, and other mens, his reputation, and loyaltie, and Religion are all bound in one bundle, and all lie at one ſtake, he will not looſe that game by overſight, but play it with all the heede, and skill he hath. An errour in the firſt concoction (ſay the Naturaliſts) is not eaſilie corrected afterwards: and any error that is not afterwards corrected, had neede to be avoided with all the care, and circumſpection that is poſſible: and ſuch are

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the errors of warre more often then of any other buſineſſe : ſeldome that a man hath oportunity to commit a ſecond overſight, becauſe he finds the firſt pernicious: and upon all ſervices of warre ſo much depends, that a man can hardly account any of them ſleight or trivſall. This we now treate of, hath beene alwaies reckoned amongſt the weightieſt, and doth exact that a diligence and care be uſed in it ſuiteable to the concernment. In ſuch cares, and watches we ſpinne out our ſhort lives, and can ſcarce promiſe our ſelves any certaintie of recompence, hardly ſo much as of acceptation, more then the conſcience of the dutie done. That motive, if we propound it to our ſelves, will never faile us, others may. Reſolve therefore upon that, and thou ſhalt need no other ſpurre to goodneſſe.

MEDITATION 27.

Of Sallies.

DUring a Seige, to Sallie out ſometimes, either to annoy the enemie, upon an advantage eſpied of their ſecuritie and remiſſeneſſe: or to bring in proviſions to releive the Garriſon, is a ſervice, as of much courage, and danger, ſo of much benefit too; for if thoſe Sallies proſper, the enemie is both weakned by the loſſe, and as much in his hopes by finding the Garriſon able to hold up the conteſt, and to ſpinne out the time by the advantage of his new ſupplies. If there be nothing elſe, even time it ſelfe will weary out the aſſaylant, whoſe deſigne when it goes not forwards, goes backwards, and comes to nothing, if he can doe nothing. The defendants taske is but to keepe his owne; the aſſaylant loſes if he doe not gaine; he loſes time, and coſt, and labour, and reputation, and remaines branded for that undertaking, wherein he did not rightly meaſure his owne

owne ſtrength. Every loſſe that he receives, though it be never ſo little, and every ſupply that the beſeiged gets, though it be never ſo ſmall, is a ſteppe backwards in his journey. In the meane time, the heart, and courage that his partie looſes, the other partie gaines, and are emboldned to ſtand out, and to endure by the ſucceſſe. Every attempt that they ſucceed in, they take both for an omen, and a pledge to them of a good concluſion, and (according to the common faſhion of the world) from a litle promiſe themſelves much. The two ſides being like two buckets in a well; for juſt as the one ſinkes the other riſes; or the two ſcales in a ballance, of which one is proportionably the heavier, by how much the other is the lighter. In ſuch attempts, it moſt concernes them that will ſally forth, to be ſuddaine, and reſolv'd; and if they find they cannot carry the deſigne, then to retreat in time, and in good order: for he that comes off without loſſe, hath gain'd enough for once, but to let the enemie ſee he feares not to aſſayle him. The ſecond adventure may be more proſperous,

rous, and the frequencie of attempting, begets a confidence in the ſouldier almoſt habituall, and at length brings ſucceſſe beyond expectation. Yet no action, wherein prudence had more need to be call'd to counſaile, and deepe circumſpection us'd to make good the retreat at leaſt: which ſhall hardly be effected, if they engage either too ſoone, or too farre; too ſoone, without advantage, and too farre, without moderation. They are two maine points of wildome to know both the juſt nick of time when to goe on, and likewiſe when he hath gone farre enough. Many a man hath marr'd all by not knowing when all was well. and by overdoeing, hath undone himſelfe. What could not be done at the firſt ſallie, may be done at a ſecond, or at a third; nor ſhould he that leads the partie conſider how much he doth at once, but how well. He ſhall breake the enemie at times, as ſurely, and more ſafely; and it is folly to catch at that harveſt, which he may reape by leiſure. Patiently to awaite the ripening of our hopes, is the great rule of humane undertakings: and he that ſo conquers

the enemie hath a double honor of it. because he hath first conquer'd himselfe, and made his desires stoope unto his reason, and his affections to his judgment. Better to goe out, and doe nothing of consequence ten times, then to miscarrie once. Yet if discretion steere the course, and the cause be just, God usually gives the blessing, and a man may with reason hope both to doe good service in a sallie, and to come off unhurt.

MEDITATION 28.

Of Muskets, Pikes, Halberts, Pistols, Hand-granadoes, and such kinde of weapons used in a Storme by the Defendants.

WHAT Weapons soever may be of use to keep off the assaylant, either at distance, or in his nearer approaches, are carefully provided, layd all in readinesse, and with all diligence used upon occasion. For all actions, all instruments are not fit; to know their severall uses, and to be

be expert, and readie in them is a ſouldiers office. Judgement advantageth in this kind, as much as ſtrength, or valour, and he is but ill provided that fights without it. But judgment is not perfected in theſe things without experience. The face of things in action alters on a ſuddaine, and requires ſuddain changes both of mens purpoſes, and of their endeavours. A mariner muſt know how to ſhift his ſailes with the winde, and a ſouldier his armes with the occaſion. It is impoſſible that any man ſhould foreſee the various accidents of ſervice, or give ſuch perfect rules as ſhall not neede to be alter'd. Much muſt of neceſſitie be permitted to the diſcretion of them that are engaged, of which they cannot make a judgment, but by time, and place, and the full view of circumſtances as they riſe. Yet the maine part of action muſt be reſerved to the Cómander in cheife as his prerogative, upon which the common ſouldier muſt looke as upon a thing ſacred, and divine, not to be prophan'd by his raſh attempt, or indiſcreet intruſion. If that gappe ſhould be open'd the whole diſcipline of warre were loſt;

and obedience would be thruſt out by preſumption, with the indeleble ſhame, and loſſe, both of him that ſo weakly would let goe his hold, and of them that did uſurpe it. It is but in pietie, and inferiour things, that common men are left to their own choice and guidance; great ones they are not made to manage. Yea even in theſe leſſer things it is beſt when they act by command, and have time to expect the word that ſhould be their direction. But neceſſitie doth not alwayes allow it, and the heat of action hath ſo much of tumult and diſorder in it (ſimply inevitable) that the ſouldier is not oblig'd to awaite particular inſtructions in every point, but left to make the beſt of the preſent ſervice, as diſcretion ſhall direct him. How buſie is this game of warre, and how full of hazard! The hand never empty, nor idle, but imploying ſometimes one kinde of weapon, ſometimes another; nor the head vacant neither, but buſie to conſider, and to determine what the hand ſhould doe; the minde in the meane time perplexed with the ingratefull viciſſitudes of cares, and hopes,

hopes, and feares, and joyes, and ſorrowes; and the whole body expoſed to ſo many dangers, as were enough to appale a man if he had leiſure to conſider them. All theſe things well weigh'd, who can blame him that doth wiſh his warfare were accompliſhed, and that he might put off this earthly tabernacle, and change for that condition, in which the bodie ſhall ſleepe unmoleſted in the duſt, and the ſoule dwell in everlaſting reſt? That we may ſafely wiſh, though we muſt waite with patience untill the appointed time of our change come: which by what meanes ſoever God ſhall pleaſe to bring upon us, we are great ſtrangers to the miſeries of humane life, if we be not contented, nay willing to embrace it.

Meditation 29.

Of Stones, melted-Pitch and Leade, unslakt-Lime, scalding-Oyle, &c. used in the same occasion.

IT is to be presum'd that in such exigencies men will make use not only of such instruments as art hath invented and made proper for the time, but of what ever else reason may probably induce them to beleive, that it may advantage them, though but snatch't up of a suddaine, and not thought of, till by accident the eye meeting with it, upon the first sight, reason suggests the fitnesse of it for their purpose. And in these cases they likewise take in such helpes, and admit such assistance, as could not be usefull to them in bearing armes: for to cast stones, or powre downe from a higher place upon them that are beneath melted pitch, and lead, and scalding oyle, or the like, for such purposes I say women, and boyes are as fit as men, and should not be spar'd at such a time from any labour to which

which their ſtrength can reach. For though it be a rule very neceſſarie by the Governor of a garriſon to be obſerv'd, to keepe himſelfe free from incombrances, and not clogge, or peſter his garriſon with women, and children, who in ſuch a place doe (for the moſt part) but help to deſtroy proviſions, and to ſpend the ſtore, and to diſhearten and diſcourage the ſouldier in the time of danger by their feares, and paſſions, which they are not able to maſter, or overcome; yet it cannot be avoyded but they muſt be allowed for neceſſarie uſes, for ſuttlers, for laundreſſes, to tend the ſick, and the like. Theſe alſo in the pinch of ſervice ſhould be forced to put to their helping hands, and undergoe any imployment to which their ſtrength and capacitie can reach. No helpe that may be uſefull, can be unacceptable to a diſcreete man, nor is it diſparagement to take in ſuch coadjutours. Perhaps that ſex would aſſiſt, if they could, in greater ſervices, let them not be rejected in what they can. It is a good corrective to mans pride (into which he falls too often, and too eaſilie) that he is many

times neceſſitated to admit ſuch helps, as of women, and children, which otherwiſe perhaps he would deſpiſe. But God would have us taught by ſeverall waies; how litle we can doe of our ſelves though we boaſt much, and how often we are brought into thoſe ſtreights, that we are conſtrain'd to aske their aſſiſtance whom we are moſt apt to ſcorne, and owe a great part of our ſafetie and deliverance to thoſe meanes, which we would leaſt have choſen. But a pious, and a prudent man laies it down for his rule, let ſafety be the end, and let what will be the meanes: let ſucceſſe crowne the action, and he will never bluſh to be interrogated who were the inſtruments. It is God's mercy to me that he ſends me any help in my diſtreſſe: it becomes me not to diſpute it with him, why it was no better. It were a ſtrange kind of petulancie in a patient dangerouſly ſick, if he would take no phyſick, or admit no cure but what himſelfe might chooſe; and would rather caſt away his owne life, then not pleaſe his fancie. By weake and contemptible meanes very great things have many

times

times been brought to passe, and it is a high point of wisdome to neglect, or to despise nothing, especially where reason tells us it may be of importance to help out at a dead lift. Lord we acknowledge with thankfull, and with humble hearts, that all help is from thee: Let us not want it when we are distressed, nor want judgement to discerne which way it may be most usefull, and then whether it come by one hand, or by many, by weake hands or by strong ones, we shall equally be contented, and ascribe thee the glory of our deliverance.

Meditation 30.

Of Case-shot.

CASE-SHOT is the proportion of a dozen or twentie musket bullets (more or lesse) put into a tinne case covered at the top with a woodden stopple, and fastned with a slight wire unto the case, which being discharged out of a Canon disperses and scatters so, that it Commonly kills many at once,

once, and endangers many more. It is therefore usually aim'd either at a body of the enemie coming on, so soone as they are within reach, or in a storme at those that climbe up the workes, to take many of them off together. Against this kind of shot that scatters so, there is the least defence, all parts of the bodie from head to foot being equally exposed to it: and if the markes-man be master of his art, he seldome failes to doe much mischeife: so much as makes it a sad spectacle to see, but much sadder to be endur'd. It is a prodigie to think how little they regard it, or how vnprepared they are commonly for death, which know it doth awaite them in so many kinds. If a man consider advisedly the customary manner of a souldiers life, how boldly he lets loose the raines to all licentiousnesse, how prophanely he spends his time, how his common talke is full of fearefull oathes, and imprecations, how his thoughts are wholly taken up either with vanitie, or sinne, and rarelie any thing of God, or goodnesse in them, how habituall drunkennesse is with him, and how often he

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is ſurpris'd by death even in his brutiſh exceſſe, what outrages he commits, and what crueltie he exerciſes for a ſmall advantage, how utter a ſtranger he is to repentance, and how litle mindfull of the great accompt that he muſt make to God he cannot tell how ſoone, he would thinke ſuch men had made a covenant with death and hell, that they dare doe ſuch things. If a man died like a beaſt, and were ſure that all his miſerie ſhould determine in the grave, yet one would thinke mortalitie itſelfe were curb enough to reſtraine him from ſuch madneſſe. But having been inſtructed as a Chriſtian how much more miſerie attends them in another life whoſe actions are ſo diſorder'd, it is almoſt paſt beleife, that men ſhould be ſo ſtupid in the midſt of danger, and ſo regardleſſe of their change. Virtues are all of kinne, and neerly related to one another. True fortitude is not divided from temperance, nor temperance from prudence, nor prudence from juſtice; and he hath none of them in perfection, that hath not all of them in ſome reaſonable meaſure. A man may ſee them all ſometimes

(though

(though but rarelie) in a ſouldier in ſuch an eniment degree, that they make him accompliſht in all points, and ſhine with ſuch a luſtre, that they bewitch men with the love of him in whom they are, and force a veneration. And that veneration is paid univerſally, not only to their perſons whilſt they live, but to their memorie likewiſe when they are dead: whereas the other (names of no price) live without love, and die without being deſired; they are counted brutiſh both in life, and death, and fall as they ſtood, without regard. When they have paid their due to nature, a ditch, or a pit, or the open feild in which they are left neglected, and forgetfullneſſe with the living, are their hire; unleſſe infamy revive their faults, not permitting them to ſleep quiet in the duſt. It is but an error to imagine, that he muſt needes feare death that thinks of it often, or that the meditation of mortalitie (ſo often preſented to the eye in time of warre) ſhould blunt the edge of Valour. His diſcourſe of reaſon is weake, and his ſpirit weaker, that cannot fortifie himſelfe againſt it, eſpecially

ally, if he have the great help of a well led life to build upon, and the conſcience of his pious care to decline thoſe vices, which make death terrible to a wicked man. He is moſt truly valiant, that beſt knowes why; and he moſt able to deſpiſe death, that hath given the ſtrongeſt proofes he beſt knew how to live. Neither the thought of death before, nor the ſenſe of death when it comes is able to daunt him, though the ſhape of it be never ſo hideous, nor the time never ſo ſuddaine. Lord give us thy grace ſo to live; and then come death when, or how it will, it can not be unwelcome.

MEDITATION 31.

Of cutting downe Trees and hedges, and laying of places open.

IT is a great advantage for an enemy that comes to ſit down before a Garriſon, to finde the ground neare about it well woodded: for therby he may with more

more safetie view the place, entrench his men, raise his works, and play upon the besieged as under coverture, where the woods are his defence. It is therfore one of the first things that they doe, where they intend to make a Garrison, to cut downe all trees, and hedges, and lay all open and levell, that an enemie may not move any way undescryed, or attempt any thing undiscovered. From a Garrison the fairer the prospect is, the better, not more for delight, then for use, nor for pleasure, then for conveniencie. If the enemie can act behinde a traverse, and keepe the beseiged ignorant where he is, or what he doth, he needs wish no more: for that will quickly sort unto his great advantage. Trees therefore planted neare the place, whether to defend it from the annoyance of sharpe, and peirceing windes, or to releive it by the coole shade, when the dog-starre beats upon it with excessive heate, or to have timber in a convenient neerenesse upon all occasions of repaire, must downe to the ground, and the thought of all lesser accommodations must be speedily, and resolutely cast off,

off, when they come to ſtand in competition with our ſafetie. They are thoughts becoming women and not men, or effeminate gallants, not ſouldiers, how things may be husbanded to beſt advantage, without waſting, or defaceing of a ſeat, which not without much time, and paines, and coſt was brought to that perfection, by the continued care of the familie in many generations. Such ſpeculations ſuite well with times of peace, but not of warre; and are commendable in him that hath the managing of a private fortune, not in him that hath the managing of publique truſt, with which that private thrift is inconſiſtent. It is one thing to defend it for his Prince, another to preſerve it for the owner; one thing when the proofe of his love, another, when of his loyaltie is concerned in it. I would willinglie deſtroy nothing that might be ſaved, eſpecially which a commendable induſtrie, and diſcreet providence hath ſtor'd up for ſucceſſion, and intended for a benefit to poſteritie: but when they ly as rubbes in the way to concernments of a higher nature, I muſt caſt them off without

out regard, whether they be my owne or other mens: nor may I in reason expect, that other men should be in this case any more tender of mine, then I am of theirs, To wish it, were an error, either in me, or them, and to yeild it, were a greater. And I goe in the meane time upon a safe principle, whilst I do nothing unto them, which I would not be content should be done to me likewise in the same case.

MEDITATION 32.

Of streing of Townes.

WHEN A towne lies neere a Garrison, the houses thinne, and scattered, so that they cannot conveniently be enclosed within the works, or are not worth enclosing, and their neighbour hood may make them advantageous to the enemie for annoying the garrison, it is usuall either to pull them down to the ground, or (if the enemies suddaine

ſuddaine approach allow not time for it then) to fire them ſuddainly, and burne them down. In which caſe beſides the detriment of the inhabitants who are ſuddainly turn'd out of houſe, and home, and forced with their whole families to ſeeke new habitations where they can get them, and by their haſtie remove muſt needs ſuffer much loſſe in the things they have about them, beſides the intereſt which perhaps they had in thoſe tenements either by leaſe, or of inheritance; there is alſo a publique calamitie which doth attend it, and that is depopulation: a miſchiefe of ſo much conſequence in a Kingdome, that the wiſdome of ſtate hath enacted many lawes to prevent it, as that which if not well look't to, in time muſt needes bring deſolation with it. All that can be ſaid for it in this caſe is, that it is a leſſer evill, that ſome few towns in this way ſhould periſh, then that the enemy ſhould be ſuffered to overcome all, & bring an univerſall calamity upon the kingdom. When theſe ſad effects of warre are inevitable, how much have they to anſwere before God, that have been the

wicked authors, and beginners of ſuch diſaſters? The guilt of all lies upon their accompts, when all the other partie doth in their owne juſt defenſe is enforced, and it lies not in their power to avoid it. The hurt they doe to the very enemy they doe unwillingly, and would not doe it, if they could excuſe it: but with a farre greater reluctation in themſelves they doe theſe kinde of hurts to all ſorts of People, whom fortune hath rather caſt into their way by miſchance, then any perſonall action or deſert, for which they ſhould be afflicted. A generous minde in ſuch exigences even then ſmarts when it hurts, and ſuffers with them, that ſuffer under him. Their loſſe is not without his greife, nor their affliction without his compaſſion. If he can finde a way to eaſe their burthen, he doth it chearefully; or if they can finde it for themſelves, he eaſily aſſents unto it. Spare them he cannot though he would; outrage and oppreſſe them cruelly he will not, though he can. All they ſuffer he thinkes too much though it be ne're ſo litle: and ſo he carries himſelfe in it, that he leaves them fully ſatisfied, how litle he would

have

have wiſht it, and that nothing but neceſſitie could have enforced him to make it ſo much. In other things they find him a firme freind, aud from thence beleive, that in this he was but an unwilling enemie. Such ſhould be the carriage and temper of men whom the neceſſitie of their ſervice puts upon theſe extremities, which (though juſtifiable in themſelves) yet leave a bitter reliſh in them that feele the ſmart, and an odious remembrance with them that have undergone the loſſe (which perhaps they lodge, and watch their time to repay) if they be not ſweetned a litle for the patient, by the diſcreet managing of the Commander.

MEDITATION. 33.

Of pulling downe Churches or Chappels.

SOMETIMES it falls out so unluckily in a ſeige, that a Church, or chappell, neere neighbouring to the Garriſon, can neither be taken in within the works, nor left ſtanding with any ſafetie, becauſe it will command the Garriſon by advantage of the ſituation, and is of it ſelfe (from the very nature of the fabricke) both a great defence to them that enter it, and eaſily made defenſible, by them that will make no ſcruple to prophane it to ſuch uſes. In this caſe they hold it neceſſary to pull it downe to the ground: but whether it be lawfull or no, may be diſputed: and I ſhould readily determine the negative if the ſparing of it by the one ſide, could ſave and ſecure it from being prophaned on the other. Of the two, better the religious uſe of it ſhould ceaſe, then it ſhould be made an inſtrument of villanie,

villanie, and left for their advantage, whoſe impious vndertakings in the fowleneſſe of their cauſe, proclaimes them to all the world to be men that make no conſcience, or ſcruple of any thing that may advance their ends. I cannot without horror name the offices to which ſuch places haue oft times been imployed when they have come into their hands, nor in what caſe they have left them, when their turnes have been ſerved. Not to ſpeake of their impudence in that height of villanie, who glorie in defacing of thoſe ſacred places, and raceing the monuments of piety and devotion which our fore fathers left as proofes of their zeale, and arguments of their deſire to dignifie God's outward worſhip. They that are not aſhamed to have it known they doe this every where, where they come, it is not hard to gueſſe, how much further they can eaſily perſwade themſelves to goe, till they come to the moſt damnable height of prophanation that can be imagined. I ſhould wiſh their villanie alwayes prevented, by ſome other way then pulling downe Churches,

if it were possible, yet by that way too, rather then not at all. To make the house of Prayer a denne of theeves, was very high: but to make it a denne of murtherers, a cage of uncleane birds, a stye of swine, a customarie draught-house, and at last a slaughter-house, where they will make no scruple (having attain'd their ends) to sacrifice innocent blood upon that Altar, on which the blood of Christ hath been presented in the Sacrament, and strewe that pavement with slaughter'd carkases and mangled limbes, which their feete should not touch without heed, nor their knees without feare and reverence, is that which all men are obliged to their power to forbid, and hinder, and in this case of further danger too, even by demolishing the place, if there be no other helpe. But to doe this hastily, and rashlie, with no other motive then of providing for their owne safetie, which perhaps might have been done as well another way, if mature advice had been taken in it, is an act so impious, as I hope every generous mind would tremble to be guiltie of.

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When it is concluded with adviſement that it cannot be helped, it ſhould not then be done without feare and trembling, without a particular addreſſe to God, not to impute to them the ſtrict neceſſitie that doth enforce it, nor without a tacit vow, or promiſe plighted unto him, (if ever he make them able) either in the ſame place againe, or elſewhere at leaſt to doe ſome magnificent worke of pietie, which may adde as much to the viſible dignitie, and honor of his ſervice, as this tooke away: And in the meane time to provide ſtrictlie, that though the place dedicated to ſo religious a uſe be loſt, yet that the religious duties of the place be not ſlackned, but kept up at the full height in ſome other place of the Garriſon which may be moſt convenient, leſt they ſeeme to have ſought an occaſion to caſt God off. With theſe limitations a man may have peace within himſelfe, which perhaps he ſhall want, if he build his action only upon conſideration of his own ſafetie, and theirs that are about him; wherein ſelfe-love makes men apt to be both partiall, and

and precipitate. To conclude, better one Church pull'd downe, then they ſuffer'd to carrie all before them without ſtop, whoſe impietie we doe not know whether it will not come unto that height, to pull all Churches downe; and we ſee they promiſe faire for it already.

MEDITATION 34.

Of Hutts under the Works Granade-proofe, and Cells under-ground.

WHEN muſket, and cannon ſhot, granadoes, and fire-balls, and ſtones are plyed thick, ſo that common places of ſhelter are debarr'd, there muſt be a proviſion for thoſe that arr ſick, or wounded, for thoſe that after long, and tough labour muſt take their turne for reſt, till they bee ſufficiently refreſht, and fitted for further ſervice: and for ſuch uſes Cells, and Hutts under the workes are fitteſt, becauſe ſafeſt. Without theſe proviſions to releive them, men

men would be diſcouraged, and would not venture themſelves into that danger which the ſervice doth require. And truly that Commander but ill deſerves a mans ſervice when he is well, that takes no thought what ſhall become of him when he is ſick, or hurt. But to doe them right, no Garriſon is without conveniencie both of places, and perſons for ſuch occaſions: they have their phyſitians, and chirurgions at hand, and ſuch drugs and medicines in readineſſe as they could finde opportunitie to provide: their fee they have from the Garriſon, not from the Common ſouldier, whoſe cure it is but reaſon, that it ſhould come as freely, as did his hurt, ſince his pay, or ſtipend (although he receive it punctuallie, which all doe not) will ſcarce finde him food, and rayment. A man is not to be caſt off like a beaſt ſo ſoone as he is thought uſeleſſe: nay a good man will ſcarce caſt off a beaſt of that faſhion, that hath done him good ſervice: I would ſome did not value their beaſts above a man: but their diſpoſition when it is known (as long it cannot be unknown) proves

proves litle to their advantage. A wiſe man will be ſtudious of their love, without whoſe aſſiſtance he can doe nothing, and will ſlip no opportunitie to give them aſſurance how much they are in his care. Upon tryall of it, thoſe that have been brought downe even unto the jawes of death, after recoverie, are as willing to venture their lives for him the ſecond time, as they were the firſt; and by their example others are alſo whetted on, to dare things beyond beleife. He never wants mens hands, that hath their hearts; and he ſhall never want their hearts, that declares himſelfe tenderly affectionate to them, and carefull to provide for their ſecuritie both in ſickneſſe and in health, both in action and after it. And truly the obligation is ſtrong, then to take care for them moſt, when they have moſt neede, and are ſo farre ſpent either by intenſive labour, or by their hurts, that they are not in caſe to take care for themſelves. ſuch offices have an ample reward, both from God himſelfe, the great rewarder of all good actions, and from the conſcience of the fact, and from the honor and

and esteeme of it with all good men, and from the acceptation of those that are concerned in it, and from their thankfull acknowledgment, and returne in after-services.

MEDITATION. 35.

Of Surrender.

WHEN a Garrison is surrendered up unto the enemie, it alwayes understands it selfe of course, that the Garrison it selfe be left entire to all intents, and purposes, with all the armes, and ammunition, all the provisions and store: and this is the least. Surely to relinquish so much unto an enemie cannot but trouble him that hath any thing of a souldier in him and the motives had need be strong, and good, and the necessitie sharpe and picant that enforce him to it. If his provisions be quite wasted, and consumed, and his men readie to faint, and dye after long hardnesse, and much enduring for Want

want of foode; if his ſtore of powder and ſhot be ſpent, and he have no meanes left him any longer to annoy the enemie, or keepe him off; if by ſearch he diſcover any part of the Garriſon to be indefenſible, whether by neglect of ſtrengthening it from the begining, or by ſome action of the enemy during the ſiege, by which he findes the Garriſon is not tenable, and is able to give ſatisfaction therein, if he be call'd to an accompt, in theſe caſes the ſurrender is not to be accompted voluntarie, but enforced; and ſuch a one as hath more of infelicity in it, then of fault, and of misfortune, then of ſhame. Yet the conſiderations of the event make it a ſad diſaſter: they are not many that ſhall come to know the truth of their condition, and with them that know it not, they ſhall ſuffer in point of reputation for the ſurrender: they are not allwayes ſure to finde equall hearing, or to be beleiv'd when they report the truth, neither from them that muſt be their Judges, nor from others that will be their cenſurers, who ſometimes out of hatred, ſometimes out of envie report things worſe then they are.

are. Surely the hazard of miſconſtruction in theſe things is unavoydible, and he ſhall very hardly ſave his fame in theſe things, that ſaves his conſcience. Yet Garriſons have been held with ſpirit and reſolution ſo long, till all the world hath been amply ſatiſfied of the ſurrender, and willingly acknowledge as much done, and ſuffer'd for the holding of it, as humane poſſibilitie could reach. Others againe have ſurrender'd in ſuch haſte, that they can never wipe out of mens mindes the ſuſpicion that is univerſally upon them, that feare, not neede made them give up ſo quicklie, and that they wanted rather courage, then meanes, to have held out longer before they yeilded. The truth is a ſurrender is a nice point, and the greatneſſe of the loſſe filling mens mindes with indignation, makes it more lyable to ſuſpicion, and however men may flatter themſelves, they will finde it no eaſie matter to give ſatisfaction in it. Men are not apt to favour one another in their cenſures, eſpecially where they can finde any colour to traduce, and that they never faile of in this caſe. He knowes very

very litle of the world that is not warn'd, not to venture his honor upon ſo nice a point, if there be any poſſibilitie to avoide it. There is litle difference to the world betwixt having deſerv'd to be ill ſpoken of, and being thought to have ſo : for though his heart tell him he is blameleſſe, yet he fares as if he were not. It is I confeſſe a moſt uncharitable fault, to be over-forward in ſuſpicion, or raſh in cenſure, or prejudicate in a cauſe, or hard to admit purgations, or willing to foment jealouſies, or to depreſſe any mans fame out of an envie towards him : but it is an Epidemicall diſeaſe, and ſuch a one as will never be cured. It is wiſdome therefore for a man not to caſt himſelfe upon theſe hazards, wherin to miſcarrie is very common, to eſcape very rare : and he muſt accompt it the laſt, and worſt of refuges, to redeeme his danger, by the ſurrender of the place.

MEDITATION 36.

Of conditions Honorable and dishonorable.

THE Nice point of honour is not thought of by many, is understood by few, and those that understand it rightly, are yet so prepedited, and blinded by passion and selfe interest, that they seldome determine of it according to the dictates of reason, or the rules of a sound & cleare judgement. This one rule is generally held and observ'd by all men in case of a surrender, to make the conditions for themselves as favourable, and advantageous as they may: yet many times it falls out that when they have provided very well for their safetie, they have provided but meanely for their fame; and when they are free from their enemies, they fall into the ill opinion of their freinds, who judge impartially of the carriage of the businesse, and give a sentence of it (upon the full view of circumstances) farre dif-

different from theirs, that were concerned in it. It is not the departing with colours flying, or with part of their armes, with their numbers full, or any of those visible ensignes of bravery that catch the sence, and winne their applause that looke no further then to the superficies of things, that can acquit men in this case. He that goes much lesse, oft times carries away more honour, which is rooted in the bravery of the mindes, and the materiall parts of action, wherein whosoever hath been defective, must never hope to cure his blasted fame by these sleight fomentations. To doe much and to suffer much, much more then most would, much more then in reason could have been expected, much more then envie can blast, or malice eclipse, or time obliterate, this is the ayme and resolution of an heroick minde, which is inseparably attended by never dying honour. The other things before named helpe but to make up the pompe and ceremonie of it, these have the substance; and without these, the other are but painted gewgawes, to catch fooles and children with.

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Upon the point, honour is eyther ſped or loſt before it comes to the making of conditions, though even in that too, a noble mind can never ſtoope to baſeneſſe, or admit any termes unworthie, nor can the judgment be befooled; for to the very laſt all things are ſo carried, that every eye may diſcerne, they come off with bravery, and with diſcretion too. The eſteeme men winne in theſe things is ſo much, that they are gainers in their greateſt loſſes, and whilſt they looſe one hould, they winne many hearts: whereas on the contrarie, they that have done litle, and ſuffer'd leſſe, can never make ſuch a capitulation, as ſhall not redound to their eternall ſhame. Conſcience is therefore the beſt conſervator of honor, and every man the moſt competent judge of his own carriage: if his owne heart teſtifie unto him, that he hath faithfully done all things that could be expected at his hands in diſcharge of the truſt to him committed, his honor is unblemiſhed: if he have halted, or faultered in the leaſt degree for any ſiniſter reſpect, he muſt firſt condemn himſelfe, and then

he cannot wonder (notwithstanding all his diligence to skinne it over) though other men condemne him too. Only it may, I thinke, be taken for granted, that he which presently yeilds up a Garrison upon summons, without striking a stroke, or making any resistance, can make no conditions that shall be honorable for him.

MEDITATION 37.

Of surprizall by storming.

WHEN A fort or Garrison cannot be gotten neither by treatie, nor by streightning, the last attempt is commonly by storming. And trulie reason saies, that it should be the last, both in respect of the assaylant, and of the defendant: if the assaylant can carrie it any other way he hath it cheaper: if the defendant be resolved to make opposition to the last, he sells it dearer. The dearer it costs the assaylant, the more he is enraged; and the more he is enraged, the more mischeife he doth after he enters;

enters; and it is more pardonable the mischeife that he doth in the height of rage, and in the heate of blood, to which he should not be drawne if it may be avoided: and whether it may be avoided or not he cannot tell, untill he have first tried all other meanes, when he hath tried them, and found them unsuccessefull, 'tis a faire way of open hostilitie to goe on to storming, though he forsee clearely that many brave men must fall in it on either side. Great and good things are purchased many times at so deare a rate that they undoe the buyer; yet when they be in the way to greater, and that these without them cannot be obtained, a man must be content to buy them as they may be had. Yet these kinde of purchases are commonly the unluckiest, where both the buyer and the seller repent the bargaine, and both go off loosers at the parting. It may well be call'd a storme wherein so many men are so wretchedly cast away, and (like earthen vessells dasht against one another) are broken all to peeces. This is the bloudie scene in which horror rides in triumph,

and crueltie is made drunke with blood, and ſlaughter glutted with exceſſe. To depaint ſuch actions (if a man could, unto the life,) were to afflict the reader. When quarter is not expected, or will not be given, what remaines but for one part to be even quite extinguiſhed? Here men take their turnes in miſerie: in the aſſault he that comes on hath the worſt, & loſes extreamly much by diſadvantage: but when the place is enter'd, the ſcale turnes totherway, and the beſeiged are then ſo overmaſter'd by freſh and continued aſſaylants that breake in upon them on every ſide, like an overflowing ſtreame, that they fall like ſheepe unto the ſlaughter, and pay the heavie price of all the dammage that they did before. This is the ſadde minute in which execution plies her taske, and death haſtens to diſpatch away all that ſhe meetes, ſo that often times a few minutes ſees a whole Garriſon alive, and dead. It is a Commanders part to temper, and mitigate that rage in the common ſouldier, and when he findes that he hath fully maſter'd the place, to ſpare as many lives,

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as the consideration of his owne safetie will give him leave. And however it may goe in a small, yet in a great Garrison, if this should not be done, whole townes, and cities should be turned into feilds of blood, and the infamie of it be a perpetuall brand, both to the actors themselves, and to them that suffered it as careleſſe ſpectatours when they might have forbidden it. And it is not a ſimple guilt in them of not hindering evill, but a guilt that receives aggravation, from the tye of dutie which lyes upon them, to moderate the outrage of the ſouldier in ſuch occaſions. And it is a dutie which a man may have both comfort and honor too in the diſcharge of it: it being the nobleſt part of enmitie to ſpare the vanquiſhed; and to give life (if it may be without danger) where it was neither deſerved, nor expected. This mercy they that will not ſhew, let them never looke to finde mercy in the time of need, either at the hands of men, or of their maker.

Meditation 38.

Of robbing, and ſpoyling.

THE Garriſon once maſtered, the firſt thing the ſouldiers ſet themſelves to, is to robbe and ſpoyle thoſe that were in it, of all they had worth the taking. What they had beene a long time in gathering, with much paines, and perhaps no little danger, they ſee taken away from them, and can make no reſiſtance, nay they durſt make none if they could, nay they dare not ſo much as murmure, or repine, ſcarce ſo much as bemoane themſelves, or their hard fortune, nor give by their lookes or behaviour any occaſion of diſtaſt to the inſulting foe. Thus a man that hath been a long time a weaving himſelfe a fortune, is caſt back againe in an inſtant to his firſt povertie, and utterly ruined in his eſtate without remedie, and without redreſſe. A ſufficient warning to us, not to ſet our hearts, and our affections upon the things of this world, whoſe purchaſe

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is ſo troubleſome, and ſo dangerous, and whoſe tenure ſo uncertaine. Shall I venture my ſoule to get that by unlawfull meanes, or venture my life to get that by infinite hazards, which I cannot keepe when I have it? ſhall I fixe my joy and contentment upon a tranſitorie toy, which every minute may be taken from me? ſhall I court that with a fond affection, which both with levitie, and ſcorn takes winges and flies away? If uſe did not give wealth an eſteeme, what a trifle were it? or who would regard it? yet they that love it moſt, uſe it leaſt, and inſtead of ſerving themſelves with it, become ſervants nay ſlaves unto it. The beſt ſervant in the world, were ſo much leſſe to be eſteemed, if he had a light and fickle humor to change his maſters: and wealth doth ſo, nor is there any way to helpe it; either it ſerves us upon that condition, or not at all; many maſters it hath had, and many more it will; and though it abide with ſome men longer then with others, yet no man ever did, nor no man ever ſhall, or can know, how long it will tarrie with him: we are all apt to be-

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leive, till death, nay even after death, with our posterity; but most men find themselves deceived in that reckoning, and too late learne to repent the vaine trust which they reposed in that wealth, which is not permanent. Lord enable me there to settle my heart and my affections where true riches are, even with thee in heaven! and for these transitory things below (which are mine to day, and to morrow another mans) let me never straine my conscience to get them, let me not doate on them while I have them, let me not be much dejected for them if I loose them! but let me comfort my selfe in this, that the way to heaven is as sure by povertie, as by prosperitie, and that thou my God doest not regard what I have, but what I am: if rich in grace, and goodnesse it is enough; for that will leade me to another kinde of riches, the riches of thy glory, and the riches of thy mercie, which shall never fade away, but be powred out upon us for ever in thy heavenlie Kingdome.

MEDITATION 39.

Of tortureing, for the discoverie of hidden treasure.

SOMETIMES the covetousnesse, & crueltie of the enemie is such, that where he suspects treasure is hidden, he will torture, and torment any bodie that he thinkes can discover it, untill he finde it. Which mercilesse resolution when he hath once put on, the reverence of old age doth not stoppe him, the esteeme of the weaker sexe doth not move him, the tenderesse of sweet children doth not affect him: nay he studies to make affliction heavier by circumstance, tormenting the husband in the presence of the wife, and the children in the sight of the parents, conceiving that there can be no treasure so deare unto them, which they would not part with, to redeeme them from torment, whom they so tenderly affect. The height of this miserie is, that it is all one to the enemie, whether a man

a man have hidden treasure, or whether he doe but suspect him to have it; whether he discover all, or whether he doe but discover part. For if he thinke a man hath treasure hidden (though he have none) he shall be tormented as much, nay perhaps more then if he had, and all his oaths and protestations to cleare himselfe, shall not satisfie. If he discover all, yet he shall be suspected to keepe back part, and to make him discover more, he shall be as much tormented, as if he had discovered nothing. Miserable condition, that when a man really hath nothing, or when he hath discovered all he hath without dissimulation, that this should not save him; when there is no man in the world so devilishlie cruell, that would not spare a man if he did beleive, either that he had nothing, or that he had discovered all (for to think that any man doth delight in unprofitable and fruitlesse crueltie, is an extreame uncharitable opinion, and without any ground.) The infelicitie is in this, that we cannot credit one another. Men are so apt to ly, and to forsweare themselves where

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it makes for their profit, nay some are so besotted with the love of their wealth that they will rather endure any torment then part with it, or discover it (I name that latter as the greater tryall, though that former be the greater sinne, for men are generally more indulgent to the sense then carefull of the soule, and will rather forsweare themselves often, then be tormented once) so that it is no wonder if they finde no faith : besides that, the greedinesse of mans covetous nature makes him hard to receive satisfaction, or to beleive, that he is dealt clearly with, where it is his advantage, that is questioned, to dissemble. How many cases happen in the course of a mans life which make him think it a happinesse to be reputed poore, or knowne to have nothing ! He that is lam'd and crippled by being thus tormented, how much more wretched is he, then he that had nothing ? for he hath the use of his limbes to relieve his povertie; the other hath lost all he had, and perhaps the totall use of his limbes too wherewith he should get more. We leave him to those spiri-

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ruall comforts that he muſt hope for from above in ſuch extremities, and turne our diſcourſe a little to the tormentor; whom we muſt admoniſh (whether he will heede it, or not) that the very act of taking what he findes ready, though from an enemie, will hardly be proved lawfull (unleſſe you take the lawes of warre and armes to helpe it out), ſave where the juſt part of the quarrell makes it ſo to one partie; we muſt inſtruct him farther, that extreamities in ſuch caſes are not to be uſed, nor all lawfull for a man, that is within his power; where thou thinkeſt thou mayeſt take, do it with pitty, and compaſſion, and leave him whom thou doeſt pillage ſomewhat, that he may bleſſe thee when thou art gone, and ſay, ſure it was God ſent thee to him, and he had not found ſo much mercie with another man: we muſt alſo tell him clearly, that to torment men, and force them by extremitie of paine to confeſſe what they have hidde, is utterly unlawfull; alas they have gone too farre alreadie, that have lyed, or forſworne themſelves to conceale that litle which

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is left; wilt thou mayme their bodyes that have maym'd their ſoules? it is juſt with God, that they ſhould ſuffer this, but not juſt with thee to doe it: laſtly we muſt let him know, that to torment men for more, when they have confeſt all alreadie, to torment them long who give all the ſacred pledges of Chriſtianitie that they have nothing to diſcover, is a crueltie ſo horrid as hath no preſident in hell, becauſe under it men ſuffer meerly innocent, and are preſſ't by torment unto that, which to them is ſimply impoſſible: curſed be their avarice, for it is fierce, and their action for it is cruell! and let every noble minde ſay with *Jacob*, *Into their ſecrets let not my ſoule come, nor unto their aſſemblies let not mine honour be united.*

MEDITATION 40.

Of ſtripping.

AMONGST other harſh uſages of the ſouldier after the taking of a garriſon, that commonly is one, to take away from the vanquiſhed the very apparell from their backs, and ſometimes ſo farre to proceed therein as to ſtripp them ſtarke naked, and ſcarce give them their owne lowſie, and ragged apparell in exchange, to hide their nakedneſſe. To thoſe that have been well-bred, and are utterly unacquainted before with ſuch uſage, it muſt needs come very unwelcome. Yet in this, more then in any other part of his harſhneſſe, the common ſouldier is to be excuſed, whoſe wants doe generally enforce it. For the cloathing of the ſouldier though it be of much and deepe concernment to keepe him in health, and heart, yet is not for the moſt part ſo much regarded by the Generall, as it ſhould: and the ſouldier ſeldome takes any care to cloath himſelfe;

himſelfe; nor indeed can he well, out of his pay if he did punctually receive it(but that is likewiſe many times in long arreares:)thewonder therefore is the leſſe, and the pardon ſhould be the eaſier, if he forget civilitie, where he findes an opportunity to ſupply his wants. Who would not rather that another man ſhould want clothes, then himſelfe? or can frame his minde to let his enemie enjoy what himſelfe hath not, nor cannot well be without? Beſides that if one ſouldier out of civilitie, or reſpect would ſpare that which were neceſſarie, another would take that which were ſuperfluous, and his pittie would turne nothing to the advantage of the vanquiſhed. Yet all this, though it be reaſon, makes not the affliction ever a whit the eaſier to him that ſuffers it. To goe bare-foot, and litle leſſe then naked, is a hard leſſon to them that never practiſed it. When ſuch a croſſe doth happen, it ſhould reduce to our remembrance our former vanities, the follies of our youths, and the ill-fruits of peace, and long proſperity, when forgeting in apparell the ſafe rules, of what was neceſſary,

neceſſary, or what was convenient in the ranke wherein God had placed us, we made our habits the enſignes of our pride, and gloried to out-vie others (though never ſo expenſive) in coſtly braverie; when invention was almoſt at a ſtand, and that which was rich and coſtly did not pleaſe, unleſſe it were new too, and unuſuall; when our attire was a great part of our ſtudie, and to come forth bright, and glorious as the ſunne, our cheifeſt ayme. If ſuch follies ſhould not have a check, and ſuch pride ſhould not meete a fall, many a one would periſh, whom affliction now brings home unto repentance. Lord, thou knoweſt that we have all enough to anſwere (even thoſe that have leaſt) for the errors of our youth, ſinnes that plentie and aboundance did occaſion in us, bring us home, we beſeech thee, to repentance, whether with, or againſt our wills, and then by whatſoever meanes it is, and how harſh ſoever or unpleaſant to the ſenſe, it is no matter: it is an eaſie purchaſe, by a litle corporall affliction, to againe our peace with thee.

MEDITATION. 42.

Of diſacommodation in Diet and Lodging.

IN the time of warre, one kinde of croſſe or affliction ſeldome goes alone, nay ſometimes many come hudling together, one in the neck of another, like the waves of the ſea driven by a mightie winde. It is ſome advantage toward the bearing of them, that ſome of them are to be expected from the enemie of courſe, and though they come unwelcome, they come not unlookt for. Such a one is this that we are now to ſpeake of, of the diſaccommodation in diet, and lodging. Where there are many to be provided for, it cannot eaſily be avoided, although the conqueror were willing to doe reaſon; it ſitts moſt heavie, where it may be helpt, and is not, either through the neglect, and barbarous incivilitie of thoſe to whom the care of it belongs; or (which is worſe) out of ſpight, and malice,

and an ignoble, and baſe delight to triumph over men, and inſult upon them in their affliction. A wicked and helliſh diſpoſition, and becoming naither Chriſtians, nor men. It were leſſe crueltie to put the vanquiſhed to the ſword, and ſo put a period both to their ſufferings and their lives at once, then to wire-draw their torments, and ſpinne out their miſerie by long continuance, when perhaps their death by thoſe meanes is both deſired, and intended. It goes high when a man ſhall ſcarce find thoſe conveniences amongſt them, that they would afford a dogge; and his dyet and lodging are purpoſely ſo order'd, as not only ſhall not ſtand with conveniencie, but not with health neither, no nor ſo much as with life, if they hold on the reſolution any time to uſe them ſo deſpightfullie. It is a mightie degree of patience, wch muſt enable a man to beare ſuch a croſſe, and to which queſtionleſſe humane frayletie cannot reach without divine ſupport. To God only in ſuch extremities men muſt have recourſe, who can either mollifie the cruell, and hard hearts of thoſe that ſo oppreſſe

preſſe them; or ſtir up others to give them ſecret rereleiſe & eaſe under-hand without their privitie, or ſend deliverance (if he pleaſe) by ſome ſuch way, as they could not have hoped for: if none of theſe, then he can enable them to beare, beyond any thing that they could have beleived of their owne ſtrenght; and will at laſt recompence their ſorrowes, and afflictions (which they undergoe in a good cauſe, and with a good conſcience) with ſuch a weight of glory, to which they could not thinke their tryalls worthy to be compared.

MEDITATION 43.

Of ſtrict impriſonment.

IMPRISONMENT though a common conſequent of being overcome, admits a great deale of difference, and is ſometimes more eaſie, ſometimes more rigid, and ſevere. Then it is deem'd moſt harſh, when the priſoner is loaden

with irons, or kept cloſe, like ſome notorious malefactor; or when his exchange is either utterly denyed him, or ſet at ſuch rates, as ſeeme to neceſſitate a perpetuity of his endurance. Theſe things (I confeſſe) do ſeldom happen to any man, that hath not given high occaſion of offence by revolt, or treachery where he had been entruſted, unleſſe there happen to be ſomewhat of a private ſpleene, or a particular grudge. If a man have juſtly drawne ſuch harſhneſſe upon himſelfe, he muſt not wonder to finde from an enemie ſuch uſage as he hath deſerved, when a freind would hardly put it up, to finde himſelfe ſo abuſed: And it is not eaſie to finde what to plead for him that hath deceiv'd a truſt, and been falſe to them from whom he hath receiv'd pay. If he will ſay their cauſe was naught, he ſhould have lookt to that before he was engaged: for though he did well in quitting that ſide, where he thought he could not ſerve with a ſafe conſcience (if that were really his motive) yet he ſuffers juſtly now for the aſſiſtance that he gave them then, and it is juſt with God to let him fall into

into this affliction, that was once perhaps the author of as much affliction unto them, with whom afterwards (upon a rectified judgment) he thought fit to joyne : beſides that he deſerves to ſmart that would engage himſelfe in a quarrell without mature deliberation, and not ſatiſfie his conſcience, before he drew his ſword; and he muſt not be his owne chooſer when, or how he ſhall pay for ſuch an overſight. If the cauſe were good, and he was falſe in it, he is clearly inexcuſable, and can have little comfort in his ſufferings, though they be never ſo heavie, or long continued. But if all this befall him, by reaſon of ſome old grutch, or ſome new-taken diſpleaſure, & ſpight or malice lay it on ſo heavie, whilſt he is conſcious to himſelfe of nothing, why his caſe ſhould be diſtinguiſhed from other mens, he may beare up the better, as being ſecure that ſuch uſage in the end ſhall bring both glorie, and renown to him, and ſhame, and infamie to thoſe, whoſe unworthyneſſe did prompt them to ſuch harefull crueltie. And truly to ride out ſuch a ſtorme, I ſhould thinke

it no very hard matter to a man of ſpirit, and reſolution. Irons and cloſe impriſonment, and to want the hope of an exchange, are a great affliction, yet ſuch a one as is comportable. Many have endured them for many yeares together, and have found wayes to ſpend that time with comfort, and by little, and little, at laſt with ſome kind of contentment. And it is a great point of wiſdome to fit the ſhoulder to the burden, and the neck unto the yoake that we muſt neede beare. He is an ill proficient in the ſchoole of affliction, to whom it doth not grow familiar by tract of time, and whom dire neceſſitie doth not worke to ſome maſterie of his fortune, and enable by degrees to triumph in his patience, to triumph over the ſpight and malice of all his enemies. If I ſhould bate Chriſtianitie, and yet exact this too, I ſhould not be accompted a rigid Stoick in it. Moralitie could goe thus farre; let us bluſh if we be Chriſtians, and come ſhort of it. Reſolve therefore to endure without ſhrinking, as long as thy trouble ſhall endure; and the hope of end, and of releaſe

leaſe take in, but as helps upon the by.

MEDITATION. 43.

Of mayming.

THE mutilation and maymeing of the body, and the deforming of it by multiplied ſcarres, is reckoned one of the worſt kinde of accidents in warre: and truly if it extend to the loſſe of thoſe limbes, which in all humane and naturall actions are moſt neceſſarie, and by the loſſe wherof a man is diſabled to the greateſt, and moſt important offices of humane life (ſuch as are the leggs, and armes, and eyes, and the like) the loſſe is unvaluable. Leſſer hurts, which leave but ſcarrces behind them, and can be raiſed no higher then to be cal'd a blemiſh whether in the face it ſelfe, or in an other part, received in a good cauſe, they are to be accompted badges of honor, and memorialls of that danger which men did cheerfully undergoe, in discharge of their duty to their God, and to their Prince.

Prince. And however fancie may overſway their opinions that want a ſolid judgment, yet reaſon tells us, that the moſt exact, and harmonious ſymetrie of an effeminate face, is not halfe ſo lovelie, as one markt with ſuch ſcarres. For that fading beautie, which in the flower of youth is in the prime, and in a little time alters, and withers of it ſelfe, and by a fit of ſickneſſe, or a diſeaſe is ſo loſt, that it never returnes againe, and which in men it is a vanitie at leaſt, if not a ſinne to be ſollicitous, or ſtudious to conſerve, is here nobly exchanged, and deveſted with more honor then it could have been kept. He that perhaps before had more of the weaker, ſhall now have more of the wiſer ſex to be enamour'd of his mind, then they were with the lineaments of the body: and there is leſſe danger to have ten ſuch lovers, then one of tother. But when a man happens to be ſo diſabled, that he hath no hands to work, nor feete to walke, nor an eye to ſee, wherby he becomes in a high degree uſeleſſe both to himſelfe, and to his freinds, and runnes the hazard of wanting neceſſaries

neceſſaries before he dies, becauſe he can not provide them for himſelfe, ſuch loſſes wound deepe : beſides that the ſecuring of life, and preſent cure of the part ſo affected, cauſes extreame torment, and askes much patience to be indured. To which it is a new acceſſe, and a great increaſe of miſerie, when a man falls into the hands of a Chirurgion, that either wants skill to manage the cure, or honeſtie to diſpatch it, by which meanes the patient languiſhes in torment a great deale longer then he need, and perhaps is brought to a neceſſitie at laſt of haveing that limbe cut off, that might have been ſaved. How high doth man value life, when he buyes it on ſuch hard conditions! and yet he may not part with it any cheaper although he would, but is obliged in point of conſcience to ſuffer all this, and more, to ſave life, if it may poſſibly be preſerved. Let it teach me how much higher I ſhould value my ſoule, and how much more I ſhould be contented patiently to endure (if God call me to the tryall) rather then make ſhipwracke of a good conſcience, or doe

ſuch

ſuch things as I know muſt needes be extreamely offenſive unto him.

Meditation 44.

Of Death.

DEATH we conſider here under a double notion : as it referres to them that ſuffer it, and as it referres to them that inflict it. As it referres to them that inflict it, we may impute it unto ſeverall cauſes. Sometimes hot blood occaſions it, and long and violent reſiſtance drawes it upon them that ſuffer it, ſometimes it proceeds from malice, and is inflicted in the way of revenge, either upon ſome old grudge. or ſome new provocation, ſometimes there is a petulsnt wantonneſſe in execution, and the conqueror doth heedleſſely deſtroy, where he might ſafely ſpare. Sometimes there is an inhumane delight in cruelty, and a barbarous thirſt of blood, even more then brutiſh. Sometimes neceſſitie enforces that more be don in that kinde, then the conquerour would either

either desire, or permit, if he could master the place, and persons without that rigour. This last case onely is excusable, the rest are not: and here likewise the pretence is easily made when other and worse motives put men on to doe it: besides that even in this case too, all lies in the conquerors bosom, and he hath a huge latitude wherein to act, and may either take up sooner, or lash out farther, and yet keepe under covert of this excuse. If this were a deliberate act, as it is alwayes a suddaine, it would aske a severe scrutinie, and the conscience could not easily be satisfied in this case, what bounds to set, or where to stoppe. As things are, I am confident, that in this case all men have need, and I should advise that all men would begge of God, to overrule them by his providence in the time of action; that they may not be more cruell then the necessitie of their owne safetie doth enforce; and that he would not lay that blood unto their charge which in such occasions they have shed, when they might have spar'd it. As death in this case referres to them

that

that ſuffer it, we conſider it as the thing that of all others, they have moſt fear'd, and ſhunn'd; fear'd not ſimplie as it is death, nor as it is a violent death, nor as it is a ſuddain death, for againſt all theſe we preſume them fortified that enter a warre, or liſt themſelves for ſouldiers: but as it is a weakning of the cauſe, as it is a diſcouragement of the partie, as it is an occaſion for the enemies of God to blaſpheme. And out of all theſe reſpects to feare it, doth neither misbecome a good man, nor a ſouldier. Beſides that the juſtneſſe of that feare makes it diſcretion in him, by all poſſible meanes to ſhunne, and to avoide it. Yet notwithſtanding all the care to avoide it, God pleaſes to let that fall upon them, which they ſo much, and ſo juſtlie feared. How unſearchable are his judgments, and his pathes paſt finding out! My underſtanding may be gravel'd in theſe accidents, his juſtice cannot be tainted: I may be to ſeeke in the cauſe why he ſuffers theſe thinges to come to paſſe, but I am ſure his wiſdome and his goodneſſe orders, and diſpoſes all things for the beſt. Whether

ther by life or by death, if I may glorifie him I am happy: and the riches of his mercy is doubled on me, if when I have glorified him by my life, he pleaſe to have me glorifie him likewiſe by my death; if when my actions have been to his honor, my ſufferings be ſo too; if when I have lived a Chriſtian, I muſt afterwards dy a Martyr. I am ſure that to ſuch a life, & ſuch a death there is a crowne reſerved, which; if I have but patience and conſtancie to hold out unto the end, I ſhall not miſſe of.

FINIS.